

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., March 17, 1932

NEW SERIES
VOLUME XXXIV. No. 11

Let those who made a special offering during the Home Mission Week of Prayer, send it in promptly to carry on the work and encourage others.

Have you sent your name to the Committee on Entertainment at Vicksburg? The B.Y.P.U. and Sunday School Convention dates are March 22 and 23 and 24.

Students of the Baptist Bible Institute report conversions in their mission services for two weeks ending March 12 were 34. There were 118 dealt with personally, 1615 attending the services, 157 sermons and addresses, and 486 Gospels and tracts given away.

The wisdom of the children of this world is shown in the man and woman who were arrested as suspects because their baby resembled the Lindbergh baby. They forthwith put up a tent with the sign, "See the Baby That Resembles the Lindbergh Baby. Admission Fifteen Cents."

The American Baptist Historical Society is eager to secure and preserve all associational minutes, reports of missionary societies, Baptist newspapers, early Baptist pamphlets, other such Baptist publications, photographs and letters, all these being highly important as sources of Baptist history. The older such publications, etc., are the more important they have become. Anyone having such materials, or knowing where they are preserved, will perform a distinct and lasting service by writing to the American Baptist Historical Society, Chester, Pennsylvania. Letters will have immediate attention.

On Monday the U. S. House of Representatives by a vote of 227 to 187 refused to consider the returning the liquor question to the States. Of those who voted for referring the matter to the States, 97 were Republicans and 90 were Democrats, practically all from the industrial centers. Four of the six women voted on what is considered the wet side. Most of the Congressmen from the South voted against the resolution. All Congressmen from Mississippi voted against it except one. Those voting against it were Rankin, Doxey, Busby, Collins, Whittington and Hall. Mr. Collier's vote was not recorded, according to the Associated Press report.

The twelve evangelical churches of Selma, Alabama, will have simultaneous evangelistic services for two weeks beginning March 13. Each pastor conducts the services in his own church. The pastor of First Baptist Church is Rev. Merrill D. Moore, one of our Mississippians. Recently a complete religious census of the city was taken, securing all necessary information about all the people. City-wide visitation was also made on Sunday, March 13. Neighborhood prayermeetings were held. Men's prayermeetings were conducted on two Sundays by the Y.M.C.A. The men in the city have taken hold of the work admirably. We are not surprised to learn that Brother Merrill Moore is held in high esteem in his church and throughout the city. He is President of the Ministers' Union.

PRESIDENT OF MISSISSIPPI WOMAN'S COLLEGE

The trustees of the Woman's College at Hattiesburg have succeeded in securing a President for this vigorous institution. Since the death of Dr. John L. Johnson, they have been anxiously searching the field for the best man for this position. Their minds early turned to Mr. Edgar Holcomb, now of Tupelo, Miss., and they never gave up till they had secured his consent to serve in this capacity.

Mr. Holcomb is one of the best known and most loved men among our Baptist laymen in Mississippi. Some people have hardly known whether to call him a layman or preacher. His father was a minister and he has three brothers who are prominent pastors today. His father, W. B. Holcomb, was one of the most loyal servants of the Master we ever had in Mississippi, and always a noble leader of his people. The oldest brother is Dr. H. R. Holcomb, of Tupelo, one of the best known pastors and evangelists in the South. Another Brother T. L. Holcomb, is pastor of First Baptist Church, Oklahoma City, formerly pastor of Columbus, Columbia and Pontotoc in Mississippi, and Mission Secretary in Texas. Another brother is pastor in Texas.

The newly elected President of Mississippi Woman's College has many qualifications for this high and responsible position. He is a native Mississippian, has spent all his life in the State and is thoroughly identified with it. He is an alumnus of Mississippi College, was formerly one of the State Sunday School and B.Y.P.U. workers. He was at one time Vice-President of the College of which he now becomes President. He is now President of the Baptist State Convention, and has been for several years a member of the Executive Committee of the Southern Baptist Convention.

He has had several years of business experience. He was married a few years ago to Miss Kirkland, of Quitman. While in business at Tupelo he has been active in the work of his own church and of the denomination. It is said that at one time one of the largest churches in Mississippi tried to induce him to accept its pastorate.

We wish and predict for him great usefulness and abundant blessing in this new and larger field of service.

—BR—

The General Committee of the Southern Baptist Convention has appointed the Rev. W. A. Hobson, 3005 First Avenue North, St. Petersburg, Florida, as the Chairman in charge of all side trips including the Cuban Tour. Any information desired can be secured by writing direct to his address.—Ray T. Wilber, Gen. Sec.

According to Mississippi's new income tax law every single man must pay an income tax on \$750 or over. Every married man on \$1500 and over. On the first \$2,000 the rate is two and one-half per cent. From that to \$3,000 it is three and one-half per cent. From that to \$10,000 it is five per cent. Incomes over \$15,000 require a tax of six per cent.

In the past twenty years the number of pupils enrolled in Mississippi high schools has increased more than 500 per cent—from 7,000 in 1912 to 45,000 in 1932. This means that our colleges in Mississippi—and particularly our Baptist colleges, with their spiritual influences and atmosphere—are more needed, and should be better supported, than ever before.—H. L. M.

Carlyle Brooks directed the singing in a meeting recently in Douglas, Ga., in which there were 64 additions to the church. Mrs. Brooks had charge of the young people and personal workers. Brother Brooks is now in a meeting at Ocilla, Ga., and goes thence to Bayshore Church, Tampa, Fla. His address is Box 607, Atlanta, Ga.

Our heartiest congratulations to the Baptist Student Union of Woman's College, which has just been awarded the "First Magnitude" recognition among the B.S.U. organizations of the South. These young people are doing a splendid piece of work and are in every way worthy of the honor conferred upon them. Our hats are off especially to Miss Jeanette Lawrence, Student Secretary, and Miss Agnes Louise Cutrer, B.S.U. President, under whose gifted leadership the various religious activities of the campus are being carried on.—H. L. M.

It looks like it has come to pass whenever we begin to realize that we are not getting on as we ought with our mission work, somebody rises up to suggest the election of an additional secretary. We have more administrators now than we have funds to administrate. We are beginning to think that the way not to get a thing done is to add a secretary. Let the boys back home in the churches get busy and start something.

Through the kindness of Pastors R. L. Breland and J. H. Page, of Yalobusha county, Secretary H. L. Martin spent March 6-8 in that section, speaking on Christian Education before the churches and high schools at Coffeetown, Oakland and Seuna Valley, and enjoying thoroughly the gracious hospitality of Brethren Breland, Page and T. T. Gooch. In spite of the difficulties in evidence everywhere, the work in southern Yalobusha is going forward steadily, and many expressions heard here and there attested the affection in which these faithful leaders are held by their congregations.—H. L. M.

Louisiana Baptists had a meeting at Alexandria last Sunday to determine "whether the laymen's work will be carried on as in the past several years." The laymen of Louisiana have had a separate organization or a separate representative in their State work for some years. While the brethren have tried to say complimentary things about it and give all possible encouragement to it, so as to stimulate the laymen in the churches, we have not been able to see the good of it nor the need of it. The organization business and the secretary business is much overworked. We are for the laymen and interested in anything which will lead them to a larger share in the denominational tasks. But we do not see any need of specializing on the laymen as distinct from the preachers. There is mighty little difference between them. They are made out of the same clay. Our present organizations and methods of work provide for the participation of laymen in all our denominational work. They are on all our boards and have as much opportunity and as much influence as the preachers. They are on our Convention Board, our Education Commission, Orphanage Board, Hospital Board and the boards of trustees of all our colleges and other educational institutions. There is no distinction made between preachers and laymen in our local church work, but it doesn't take a worldwide organization to do that. A pastor with a little grace and gumption can do it. Laymen are presidents of all our colleges in Mississippi and have been presidents of most of our boards of trustees from time immemorial. We thank God for our excellent laymen and rejoice in their increasing interest and activity in all religious work. But organizations... well, we have enough to last us a long time.

AN EXAMPLE THAT ILLUSTRATES

(By L. E. Hall, Hattiesburg, Miss.)

Some time ago while traveling through a section of south Mississippi I came to a sparsely settled community in which there was a school building and also a building for the home of teachers. These buildings were said to have cost between thirty thousand and thirty-five thousand dollars. They were of brick and of modern construction and would have looked well in a city with a population of fifty thousand. I don't believe that there was a building in two miles of this school property that could not have been built for less than five hundred dollars. The entire country around was a picture of agricultural death and desolation. I saw a party who lived in the community and he was very proud of their fine school. I asked him if the buildings were paid for. He said they were not but they had sold bonds to get the money that was used in their construction. Such buildings were just about as much out of place there as would be a diamond button in the ragged bosom of an old work shirt.

There are scores of just such examples of the reckless use of credit all over this land. A fine building is no guarantee for the usefulness of a school. Someone recently said that ninety per cent of all the people in the United States over twelve years old could read. Another party remarked that only five per cent of them could spell. I suggest that we spend more money in teaching our children to spell and less in building fine houses. Our children will be better prepared for the practical things of life and they will not have to carry a crushing burden of taxation all the way to their grave. Such extravagance on the part of individuals or communities is a positive violation of everything taught in God's word on the subject of debt. In this, as in all things else, we reap what we sow.

TEMPERANCE — PROBLEMS OF THE BAPTIST WORLD ALLIANCE COMMISSION

It is well known that certain subjects are to be introduced at the World Congress in Berlin in August 1933 in the form of reports of Commissions. These have already been appointed and are undertaking their investigations. We have now received a questionnaire which is being sent round to the members of the Commission on Temperance in various lands. The questionnaire runs as follows:

"1. Is the liquor problem universal? 2. Is the liquor problem a moral issue? 3. Is it in the province of the Christian Church to deal with the subject of temperance? 4. What legislation along temperance lines has been enacted in your country? 5. Have the results been beneficial or not? 6. Is the habit of intoxication growing in your country? 7. What is the attitude of youth towards temperance? 8. How has temperance legislation affected home conditions and the standard of living in your country? 9. What can we as Baptists do to improve the present situation?"

The Committee will be glad to have the cooperation of any Baptists (or non-Baptists) who are in the position to furnish information that will cast light upon any of these questions or upon any other matters which a commission on temperance ought to consider. Letters should be addressed to the Chairman, Mrs. H. E. Goodman, 7321 South Shore Drive, Chicago, Ill., U. S. A.

Brother V. E. Boston is meeting with wonderful success on his new field at Clarksdale. Mr. Williams, Miss Cameron and I were with him and his church recently in a training school and it proved to be the greatest in attendance and interest in my knowledge of the field. We taught six classes and had about seventy-five people attending. Brother Boston and Brother Carter, of Lyon, together with our faculty constituted the inspirational speakers of the week. There were three hundred and seventy-six in Sunday school and six additions to the church on the Sunday following the close of the training school. We were happy to find these conditions existing in this church.

—Wyatt R. Hunter.

CONFESSIONS AND PROFESSIONS

(By Ernest O. Sellers)

A recent communication came to my desk that asked some pertinent questions regarding the actions of certain religious sects and teachers who lay great emphasis upon physical effects and vocal testimonies in connection with a professed relation to, or reception of, the Holy Spirit in the lives of those who make these claims and their added insistence that all others must also pass through the same set form of experience.

A study of the life of Paul reveals that considerable stress, is laid by the Apostle upon a confession of salvation. In times of crisis on three occasions, once before the Sanhedrin and twice before kings, he spoke fully of his conversion. Paul also wrote much about the experience.

In no single case can we find where he made any reference whatever to his reception of the fullness of the Spirit, that he had been "baptized," "infilled" or any similar terminology. If we read afresh the record of the message of Ananias to Paul (Acts 9) we cannot escape the conviction that the fullest and richest part of that message was the fulfillment of His, the Spirit's, presence—the coming of the Spirit upon Paul for service and testimony.

Why, then, did Paul keep such a striking silence regarding this part of his experience? It certainly was not his fear of men nor, we are convinced, was it that he doubted the fact. Paul's great epic of victory, Romans chapter eight, is grounded upon the work of the Spirit, our victory, and his, being the result of walking "in the Spirit" (Verse 1).

Paul did not confess nor boast of his being filled with the Spirit because that experience was to him "too sacred to be told to or understood by any unregenerate soul." This seems to be what is implied in when we are told that "He, the Spirit, shall not speak to Himself." (Jno. 16:13) His work is to exalt Christ and not Himself.

A modern illustration of this truth is the case of D. L. Moody. Students of his life know of Aunt Cook's suggestion to Mr. Moody as regards his receiving the Holy Spirit and of his subsequent study and prayer along this line which eventuated in such an overwhelming sense of the power and presence of the Spirit in his life that with uplifted hands, while walking the streets of New York, he is reported to have exclaimed, "Stop, Lord, I can't stand any more." Those nearest to him testify that Mr. Moody seldom ever spoke of that experience, which so closely preceded the beginning of his world-shaking evangelistic labors.

As for me, the example of Paul or of Mr. Moody is much to be preferred to that of those who trust into their interpretation of the Scriptures these exaggerated ideas of some "manifestation" which alone is to be the evidence of the work of the Holy Spirit. Such teachings, if carried to a logical conclusion, would be placing human restrictions upon the third Person of the Trinity, and confine His work and presence to some man-made rule, a most impudent, impossible, and impious conception.

THE BAPTIST INSTITUTE
New Orleans, Louisiana

MUSINGS OF A CHUMP

Mrs. Nitwit has often said she would never get mad and quit her church, but she loves to gossip better than a hungry sow does to drink swill. Sometime ago she was indulging heartily in some very choice tittle tattle and was overheard to say certain ugly things. Mrs. Gabalot heard of this and told Mrs. Blabb, who did not believe it, she in turn told Mrs. Talkalot who advised her to ask Mrs. Nitwit about it. When asked about it Mrs. Nitwit flew into a passion that would have made a lioness robbed of her cubs ashamed of herself. Now, she will not go to her church and sends her children to another church miles away. No! No! No!!! she is not mad. She is just a plain fool and does not know it.

Yours truly,
—A. Chump.

Housetop and Inner Chamber

The B.Y.P.U. of America meets in Minneapolis July 6-10.

University of Richmond in Virginia will celebrate its Centennial in May.

Dr. Marshall Craig, of Dallas, has been called to First Church, San Antonio, to succeed Dr. I. E. Gates.

Dr. H. L. Martin preached at Clinton Sunday morning and at Parkway Church in Jackson Sunday night.

Pastor W. A. Sullivan began a meeting in the First Church, Natchez, last Sunday, having with him Dr. H. L. Martin to preach. They ask for the prayers of the brethren.

Dr. A. Ray Petty, pastor First Church, Kansas City, has been compelled on account of ill health to take a vacation. He and his wife will make a tour of the Mediterranean.

The gunman who murdered a reporter in Chicago about two years ago has just been sent to the penitentiary for fourteen years. He was convicted in the lower courts a year ago.

Pastor A. D. Muse, First Baptist Church, Pauls Valley, Okla., had a very serious auto accident March 7 while enroute to Claremore, Okla., to attend a funeral. Mrs. Muse was very severely injured.

American-born of Spanish descent, but Irish predelections, Eamon de Valera becomes President of Ireland by a narrow margin. He made his campaign on the issue of an independent Irish Republic.

It was the Editor's privilege to preach to the saints at Canton Sunday. It was about the coldest day of the year, but the congregation was good and attentive. It is one of the pleasures of life to make an occasional visit to Canton.

Mississippi Baptists will watch with much interest the campaign of former Governor Charles H. Brough for election to the United States Senate from Arkansas. Doctor Brough, who for many years has been recognized as one of the South's most useful educators and statesmen, is a loyal alumnus of Mississippi College and, as a United States Senator, would no doubt render invaluable service both to his State and the country as a whole.—H. L. M.

We have heard from several people who heard Dr. Fred Brown at First Church, Jackson, that the sermon was one of the most moving, masterly, mighty messages heard here in a long time. He preached about the week of prayer to be observed on April 10-17. We are only sorry that Dr. Brown was prevented from filling some of his engagements in Mississippi last week and hope he may be in many of our churches before the campaign is over. He is representing the Promotion Committee of the Southern Baptist Convention.

We have had in Jackson the past week several gentlemen of national reputation speaking in the interest of temperance and Prohibition. This was part of a continent-wide campaign which has touched or will touch every State in the Union. The speakers were Dr. Poling, Editor of the Christian Herald; Raymond Robins, Mr. Stewart, Dr. Ira Landrith. The meetings were held in the city auditorium. At night the congregations were good. The speeches were impressive, educational and informing. Their purpose is to stir the nation in the interest of the Eighteenth Amendment, and we believe that real good was accomplished by the meetings held in Jackson. A permanent organization was effected, whose usefulness will depend on whether or not the officers chosen take their duties seriously, or whether they are looked upon as merely honorary mention.

While some people who want the return of liquor to this country are glorifying the Canadian system, we read in the New Outlook, organ of the United Churches of Canada, "The people of Ontario are again awakening to the terrible menace of liquor now threatening the youth of the Province."

Our sympathy goes out to our dear brethren, Drs. J. W. and J. J. Mayfield and other members of the family in the loss of a brother who died at Taylorsville last week. Originally there were eight brothers and four sisters in this old home from which they went out to bless the world by service to the Master.

Dr. Charles Hillman Brough, well known and highly esteemed in Mississippi has announced as a Democratic candidate for the United States Senate from Arkansas. Dr. Brough is an alumnus of Mississippi College, was reared in Clinton and taught in his alma mater for several years. He served one term as Governor of Arkansas.

The meeting at Calvary Church in Jackson resulted in between forty-five and fifty additions to the church. Brother J. E. Byrd preached twice a day for a week and the pastor says he has never seen more satisfactory work. The weather was the coldest we have had through the entire winter and hindered the attendance somewhat, but the faithful work of preachers and people were honored of God with good results in salvation and edification.

"In nearly every case," once wrote Dr. J. B. Gambrell, "where parents set themselves resolutely to educate their children, they can do it. General Lowrey, of Mississippi, the founder of Blue Mountain College, had a large family, a dozen or so, and he adopted another girl. He said to this writer once, immediately after the Civil War, when things were extremely difficult; "My wife and myself have determined to educate our children, if we have to sit on stools and sleep on pallets on the floor." They did educate their large family, and the world is better for it. Such an example should present both inspiration and challenge to our Mississippi fathers and mothers today.—H. L. M.

For the fourth time during the nine years' history of the Southern Intercollegiate Athletic Association, the coveted basketball championship has been captured by Mississippi College. The final game of the tournament March 4 was as fine an exhibition of all-round good sportsmanship—with hard, clean, fair play from start to finish—as anyone could wish to see. The spirit shown by the members of the team speaks eloquently for the kind of training which has been given them and for the spirit of the great old institution they represent. We rejoice with these manly young fellows in the victory they have earned and the honor it has brought to their beloved college.—H. L. M.

THE SERVICE ANNUITY PLAN of The Relief and Annuity Board of The Southern Baptist Convention is now in operation. Certificates of Participation are being issued daily. Are you ready for membership? Full participation in benefits requires church cooperation or the pastor may pay the church's part until the item can be included in the budget. You may obtain a Certificate with partial benefits by paying the pastor's dues only. The Relief and Annuity Board should have the fullest cooperation from pastors and churches. The Service Annuity Plan now in operation should be relied upon as the one great solution of the problem of old and disability dependency of preachers and their families. Are you willing to be served by this great plan? Write for information. Address, Thos. J. Watts, Executive Secretary, The Relief and Annuity Board, 1226 Athletic Club Building, Dallas, Texas.

The bankers in New Orleans who were trustees for the bonds issued by the North Carolina Convention granted a one year moratorium on debt payments, on certain conditions which were accepted by the North Carolina Convention Board at a called meeting.

It has always been difficult among Baptists and all New Testament Christians to tell the difference between a layman and a preacher; and now that we have so many laymen who are preaching and so many preachers who are not, it is harder than ever.

Pastor G. C. Hodge, of First Church, Biloxi, is now broadcasting the service from his church every Sunday evening over station WGCM at Gulfport, through the courtesy of Manager R. A. Hill. All not able to be at church on Sunday evening are invited to tune in on this station at 7:30 p.m. The station operates on 1210 kilocycles.

Mrs. R. S. Curry died at her home Saturday evening in the city of Jackson. She had been an invalid for several years and had borne her suffering with Christian patience and fortitude. She had for more than forty years been a genuine helpmate to her husband, Dr. R. S. Curry, and a devoted mother to her children. She was born in Pickens county, Alabama, in 1863. Dr. Curry was a prominent physician in Columbus many years and is now a useful deacon in First Baptist Church in Jackson. These sorrowing ones have much to comfort them in the life Mrs Curry lived and the faith she exemplified.

in New Orleans. We forget whether this is the seventeenth or nineteenth church, they come so fast there in the last few years. This is in the downtown section, in the old French quarter, near the big hotels. It is the result of mission work done mostly by Rev. George Balch, assistant in the Baptist Rescue Mission, and he will serve at least temporarily as pastor. It is said that Mrs. Newbrough was quite helpful in starting this work. C. L. Crissey is Superintendent of the Sunday school. Dr. T. D. Brown and Dr. J. W. Newbrough assisted in the organization.

WHY I READ MY CHURCH PAPER

(By Clark J. Cross)

I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors; that a merchant reads his trade paper; that a mechanic reads his trade union journal; that a doctor reads his medical magazine; that I may know and understand the latest development of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worthwhile member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the cooperation of its members to join hands with God in bringing them about. My church paper, the textbook of my particular denomination, tells me how.—New Orleans Christian Advocate.

BAPTIST HOME NEWS

"Special Orphanage Day" is the second Sunday in May, according to a resolution of the State Baptist Convention at the Meridian meeting. All Baptists in Mississippi are asked to remember their children on this day, to remember them not only with their means on this day, but with their prayers—and their cooperation at all times.

Miss Rosa Farrar Wells, of Jackson, is performing a meritorious piece of unselfish services for our children. She is conducting "supervised study" or night school two hours each night, to assist those who are deficient in their school work. Miss Wells is a college graduate and she is doing this service without pay in any form.

Miss Annie Lee Wilkinson, a member of the Calvary Church at Jackson, has recently organized "girl scouts" in the Home, and is doing a wonderful bit of work for our girls, not only as Scout Leader, but as Sunday school teacher, friend and associate as well.

The immediate and urgent needs of the Home are sheets for single beds.

—Winnie Haimes, Rptr.

Editorials

THIS IS THE MESSAGE

We do not ever remember having heard or read a sermon nor any discussion of the passage in the First Epistle of John which says, "This is the message which we have heard from Him and announce unto you, that God is Light, and in Him is no darkness at all." And yet, if we understand what John means here, this is a summing up of the whole revelation which God has made to us through Jesus Christ.

The Bible is rich in short sentences, or verses, as we are accustomed to speak of them, which sum up the most comprehensive and important truths in a few words. You can probably think of many without being prompted. But among them all there could hardly be one which surpasses this one for a brief summary of the entire contents of God's purposed communication to us in our Lord Jesus Christ. We have coveted to hear somebody speak about this passage of Scripture who could do it to edification. Failing in hearing someone else, we are constrained to make some remarks on it ourselves.

Anybody with any sort of familiarity with the Bible knows that God is represented as fully and finally revealed in Christ. He is "The Word," the message of God to the whole intelligent universe. In Him dwells all the fulness of the Godhead bodily. God had at sundry times and in diverse ways spoken to our fathers in the prophets, but in these last days spoke to us in a Son whom He appointed heir of all things; who is the radiance of his glory and the very image of His substance. There will be no greater or further revelation of God to His creatures than that which is made through His Son, and will be through ages upon ages to come. The Old Testament story and the revelation in nature are but the outcroppings of the revelation of God through His Son. These foregleams and shadows found their fulfillment in Him who became flesh and dwelt among us.

What, then, is the significance of John's words when he sums up this revelation of God which He has given us in the person of His Son, our Lord Jesus Christ: "that God is Light, and in Him is no darkness at all"? Light is here representative of the things inherent and essential in the character of God. It is doubtful if there is any one characteristic which is alone intended to be conveyed to us by this figure of speech. Light itself, at least the sunlight, can be broken up into many primary colors, and these various colors or wave lengths have differing effects, as for example, the red rays and the violet rays. But we are not going into that.

It is easy to see that light stands for truth or knowledge. Truth is what God reveals. Knowledge is what man takes in. And as they say there is no light where there is no eye, and no sound where there is no ear; so it is true that truth can only exist where there is intelligence to apprehend it. In other words, truth and knowledge are Siamese twins, they only exist when they are together.

God is light in the sense that He is constantly communicating Himself to those who are able and willing to receive Him. Some astronomers have tried to figure out how long the sun can last at the rate it is giving itself off in light and heat. Maybe it can be computed in cycles or eons, or light years. But no one has undertaken to figure out the unwasted eternities in which God has been revealing Himself or will continue to reveal Himself to His creatures.

The sooner we can recognize that all truth is from God, the sooner we will begin to apprehend truth itself. He forms the light rays, and He made the eye to receive them. He makes known the truth and he prepares the intelligence of His creatures to take it in. More and more truth is unfolded in Christ, who is the mystery of God.

But, in the Bible, truth is never an abstract thing to be pursued for the enjoyment of the pursuit, nor even for the selfish possession of it.

The revelation which God gives always has a moral aim and purpose. Jesus said, "If ye continue in My words then are ye My disciples indeed and ye shall know the truth and the truth shall make you free." And then He explained that this freedom was deliverance from sin. And anybody who reads the First Epistle of John will soon discover that when John speaks of light, when he says that God is Light, and that this is the sum and substance of all that Jesus made known, he is declaring the Infinite Holiness and Purity of God.

The prism of human experience and of nature may break up the light into manifold colors, expressions of many beautiful attributes, but the center of the being of God is infinite holiness. All mercy is to enable us to approach His holiness and become reconciled to it and brought into accord with it. Our God is a consuming fire. It is a fearful thing to fall into the hands of the living God. He comes into the world in the person of Christ to deal with sin. Sin is a grievous thing in His sight. It is utterly impossible in His presence. We can only understand the nature and consequences of sin when we know something of the holiness of God. And this is what Jesus came to reveal.

John the Baptist knew the nature of Jesus' ministry when he said, "His fan is in His hand and He will thoroughly cleanse His threshing floor. The wheat will He gather into His garner, and the chaff shall be consumed with unquenchable fire." John's estimate of the character of God was in harmony with that of Isaiah, who said, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" You may read the answer in Isaiah 33:15. God is light and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth.

SEEING SIGNS OR SWALLOWING SWILL

It is a matter of common remark that the people looking at the same time at the same thing often see different things. Indeed, it is quite unusual for them to see exactly the same thing. And this because we see what we carry with us, according to our moral character, mental culture, previous training and habits.

A man stood looking at the falls of Niagara. His soul was lifted up. He marveled at the power and wisdom and beauty of God. Near him sat two young people on their honeymoon who saw nothing except what was reflected in each other's eyes. Not far away stood two men from a western ranch remarking, "It would be a fine place to wash wool." Further along were two men figuring out how many horse power of electrical energy these falls would produce. Each group saw according to what was behind his own eyes rather than what was in front of them.

When Jesus returned from feeding the five thousand on the east shore of Galilee, the multitude followed Him and crowded about Him in Capernaum to ask how He crossed the lake. Jesus did not answer their curious question, but said, "Verily, verily, I say unto you, ye seek Me not because ye saw signs, but because ye ate of the loaves, and were filled." They were not impressed with the signs, though they had never seen anything like it; but they were completely captivated by the commissariat. Their stomachs were the only sensitive part of their anatomy. The miracle did not appeal to them as a proof of the divine mission of Jesus. They only saw in Him one who could satisfy their appetites.

How gross had they become when the ministry of Jesus made no appeal to their spiritual and moral sensibilities. They thought of it only as an easy to comfort and satiety. That which was meant as a sign to point upward to the Divinity of Jesus, the goodness and nearness of God, never lifted their eyes above the swill trough.

May it not be true today that the only use many men have for God is to supply their physical needs? How hard it is to lift men up to the consideration of the things of the Spirit. Righteousness is more desirable than affluence. Fellowship with God is better than return of "pros-

perity." We do not need a revival of religion to bring back good times. It may be a necessary condition of revival of business. But we need a revival that men may live right, love one another and rejoice in God. And not that we may have more loaves and fishes. If men talked as much about a revival in religion as they do about a revival in business, it would soon be with us.

Stomachs are a great enemy of souls. Those people to whom Jesus spoke that day in the synagogue in Capernaum could not understand His language. They thought about bread all the time. He preached to them about eternal life. And they finally turned away in disgust or despair. As long as people think of religion and the churches as just a means to a more comfortable living, they are pulling down the shades over their eyes and shutting out the light of heaven.

WHATSOEVER THINGS ARE OF GOOD REPORT

Join the Anti-Gossip Society! Do you know people whom you dread to meet because they always bring you disagreeable news? Their minds dwell in the realm of the unpleasant and the unwholesome. If ever anything bad has happened in the community, they are sure to be the first to hear about it. And what is worse, they are sure to tell the world about it. Unpleasant things have the same fascination for them that filth has for a fly. And their wings are spread to be purveyors of disease. But we must not be hard on them, must not say anything bad about them, must not say anything about them lest we be found doing the very thing we condemn in them. Let's talk about something else.

And here it is: "Whatsoever thing are of good report." There's lots of it, if we have ears to hear. "Good report," that's a good deal like what we talked about last week, "Whatsoever things are lovely," but this good report has to do with the news that's going around, the discussion that passes from lip to lip, and the things that you read in the papers. Of course, there are yellow journals and red journals and some that are as smutty they are almost black. What sort of papers do you read?

There are some that we would be rather ashamed to be caught with. We saw an article in a magazine advertized the other day on a subject we were interested in. We bought the magazine and read the article, but we were ashamed to be seen with the magazine in hand, for it usually spreads a tale for jackals, and we are not even one jackal.

But there are good magazines and good papers, and there are good things in the daily papers, though some do not specialize in this line. There's a cat comes around our house that won't eat candy, but if there's a piece of pork that has been on hand too long, that cat is tickled to death. There are people in the world, some of them in Mississippi, some of them in our churches, that don't have any taste for The Baptist Record, but toss them any successor to the Police Gazette, and it's goodbye to this morsel, giblets, and all.

Do you like Browning? Ho hum! It's better time! But—start some foot shuffling and they'll spend the night and won't go home till broad daylight.

Whatsoever things are of good report. Tell us something that will make us think better of our fellow men, that will inspire us with faith and hope and love. Something that will keep our spirits from getting sour and bitter in this cynical world. We see enough of the bad when we look within, bring us a little breath of wholesome air from the hills of purity and the flowers of paradise. Let's think on it, talk about it, read about it and publish it in all the papers. Take up the refrain and join the negroes in singing their spiritual, "Good News! Good News."

One of our exchanges passes on this news item: "An odd job man in a small town in Nebraska declared mentally incompetent was later discovered to have saved \$28,477." Come to think of it the Lord passed a similar judgment on a man who had saved so much he had no place to put it. "Thou fool," He said, "this night shall thy soul be required of thee and whose shall this be?"

Con

FROM

There has been a revival of memory in every church in the land. It is possible for not an interest of our denomination itself is needed to have a only one-fifth Kingdom work.

Another reason is the fact that already lost money is difficult to catch keeping up. The fields are indeed as well as the home. If this the local church more gratifying.

To succeed the State, the churches are under obligation to churches which the task for the on field help.

the better of the association course, these churches. If utilize leading it will be possible to obtain an offer earnest layman has already received.

1179 CHURCHES TO BUDGET

We are trying to get the churches to budget. We are soliciting the churches to correct the complete record will be necessary of the pastors until our last week's Record which made February with a lowing is a contribution to the past any correction appreciate it.

Churches

Antioch.....
Bethlehem.....
Brush Creek.....
Corinth, Tate.....
Cane Creek.....
Fair Haven.....
Glendale.....
Jacinto.....
Kossuth.....
Kemps Chapel.....
Lone Oak.....
Love Joy.....
Liberty Hill.....
Mays Creek.....
Shiloh.....
Tishomingo.....
Tuscombia.....

Convention Board Department

R. B. GUNTER, Corresponding Secretary

FROM NOW UNTIL MAY

There has not been a time within the range of our memory when it was more important for every church in the State to make the best offering possible for our Cooperative work. There is not an interest but what is suffering. The credit of our denomination is in danger. The denomination itself is on trial. The churches themselves need to have a bit of the grace of giving. With only one-fifth of the churches supporting the Kingdom work it is important for us to carry on.

Another reason for enlisting all of the churches is the fact that so many are behind. They have already lost more than two months. It is always difficult to catch up. Hence, the importance of keeping up. The missionaries on the various fields are indirectly the servants of the churches, as well as the pastors which feed the flocks at home. If this could once get upon the hearts of the local churches the response would be much more gratifying.

To succeed in rallying the forces throughout the State, the more fortunate churches must feel that they are their brothers' keeper, that they are under obligation to stimulate interest in those churches which have not thus far laid hold on the task for this year. The State Board is short on field help. Hence, the necessity for help from the better organized churches. It is time for the associational organizations to function and, of course, these cannot function apart from the churches. If the associational organizations can utilize leading members of the stronger churches, it will be possible to reach every church and obtain an offering before the close of April. One earnest layman in one of the Delta associations has already reached every church except one, and

he expects to reach this one. This example set by this noble layman should be followed in every association throughout the State.

Rallies have begun. The one at Clarksdale was very satisfactory indeed. Although it was one of our coldest days, the most distant churches were represented. The interest was good, the speeches were good, the spirit was admirable. These rallies will be continued until the close of April. We next go to Brookhaven on March 20, to Columbia on March 21, to Liberty on March 22, possibly to Hattiesburg on March 22, to Laurel on March 23, to Meridian on March 24, to West Point on March 25, to Tupelo on March 26 and then other points. Dr. W. W. Hamilton of the Bible Institute has kindly consented to give us three days. Dr. J. T. Henderson, of Knoxville, will be with us for nearly a week. Dr. F. F. Brown was kept away because of sickness. We may be able to obtain his services later on.

PROGRAM FOR RALLY AT WEST POINT FRIDAY, MARCH 25TH

- 10:00 A.M.—Worship in Song—Wm. Munday
- Worship—Scripture and Prayer—J. D. Ray
- 10:20 A.M.—Introductory—R. B. Gunter
- 10:45 A.M.—Stewardship and Revival—J. D. Franks
- 11:10 A.M.—Address—J. T. Henderson
- 12:00 Noon
- 7:30 P.M.—Worship in song—Wm. Munday
- 7:40 P.M.—Address—J. T. Henderson
- 8:15 P.M.—Evangelistic Sermon—R. B. Gunter
- Entertainment will be provided by the church.
- R. B. Gunter.

1179 CHURCHES MAKING NO CONTRIBUTION TO BUDGET OR DESIGNATED OBJECTS DURING JANUARY 1932

We are trying to secure a correct list of pastors with their addresses and churches. Having been unable to obtain from the churches this information, we have prepared a list of the churches by associations with the names of pastors as they appear in the Associational Minutes. We are soliciting the cooperation of pastors in correcting the list in order that we may have a complete record in the State Board office. It will be necessary to continue to print the names of the pastors by the churches with their addresses until our files shall have been completed. In last week's Record there was a list of the churches which made contributions during the month of February with the pastors and addresses. Following is a list of churches which made no contributions to the Board office during February, with the pastors and addresses. If you know of any corrections which should be made, we shall appreciate it if you will let us know.

Churches	Pastor	Address
ALCORN COUNTY		
Antioch	E. Strickland	Belmont, Miss.
Bethlehem	A. L. Spencer	Walnut, Miss.
Brush Creek	Joe Franks	Wenasoga, Miss.
Corinth, Tate St.		
Cane Creek	J. O. Guntharp	Rienzi, Miss.
Fair Haven		
Glendale	M. C. Roland	Burnsville, Miss.
Jacinto	C. C. Perry	Glens, Miss.
Kossuth	R. L. Ray	Walnut, Miss.
Kemps Chapel	J. O. Guntharp	Rienzi, Miss.
Lone Oak	Joe Franks	Wenasoga, Miss.
Love Joy		
Liberty Hill	M. C. Roland	Burnsville, Miss.
Mays Creek	J. H. Adams	Rienzi, Miss.
Shiloh	J. H. Franks	Ramer, Tenn.
Tishomingo Chapel	M. C. Roland	Burnsville, Miss.
Tuscombia		

Union	B. L. Crawford	Baldwyn, Miss.
West Corinth	Raymond Butler	Corinth, Miss.
Hinkle Creek	G. M. Savage	Jackson, Tenn.
Rienzi	J. O. Guntharp	Rienzi, Miss.

BENTON COUNTY

Lonoke	J. H. Gass	Hickory Flatt, Miss.
Hickory Flatt	H. G. West	Hickory Flatt, Miss.
Ashland	F. Z. Huffstatler	Ashland, Miss.
Hamilton	J. L. Courson	Ripley, Miss.
Pleasant Hill	W. B. May	Ashland, Miss.
Pine Grove	O. B. Renick	Hickory Flatt, Miss.
Curtis Creek	J. L. Courson	Ripley, Miss.
Flat Rock	G. W. Wages	Blue Mountain, Miss.
Bluff Springs	W. B. May	Ashland, Miss.
Canaan	W. B. May	Ashland, Miss.

BOLIVAR COUNTY

Beulah		
Morrison Chapel	A. L. McKnight	Clinton, Miss.
Merigold	J. E. Kinsey	Merigold, Miss.
Pace	E. G. Evans	Gunnison, Miss.
Shelby	Jewel Burson	Shelby, Miss.
Walker Hanks Mem.	F. J. Chastain	Shaw, Miss.

CALHOUN COUNTY

Antioch (Cal.)	S. E. Carter	Slate Spgs., Miss.
Antioch (La.)	A. N. Hill	Paris, Miss.
Banner	H. E. Hollingsworth	Pine Valley, Miss.
Bethel		
Bethany	J. B. Middleton	Eupora, Miss.
Bentley	E. E. Lunceford	Slate Springs, Miss.
Big Creek	Harvey Gray	Grenada, Miss.
Bruce	S. P. Andrews	Houlka, Miss.
Concord	W. H. McPhail	Slate Spgs., Miss.
College Hill	L. J. Crumby	Hohenlinden, Miss.
Derma	Rev. Holland	Derma, Miss.
Duncan Hill	W. W. Simpson	Calhoun City, Miss.
Driver's Flat	C. T. Smitz	Water Valley, Miss.
Ellard	E. T. Putnam	Derma, Miss.
Gaston Springs	J. H. McGregor	Pittsboro, Miss.
Lantrip	L. F. Dorroh	Slate Springs, Miss.
Macedonia	L. F. Dorroh	Slate Springs, Miss.
Meridian	E. T. Putnam	Derma, Miss.
Midway	M. C. Putman	Houston, Miss.
Mt. Moriah	A. F. Brasher	Sarepta, Miss.

Mt. Tabor	Joel Dorroh	Slate Springs, Miss.
New Liberty	J. H. McGregor	Pittsboro, Miss.
New Providence	S. E. Carter	Slate Spgs., Miss.
Oldtown	L. F. Dorroh	Slate Spgs., Miss.
Parker	W. H. McPhail	Slate Spgs., Miss.
Pilgrims Rest	J. H. McGregor	Pittsboro, Miss.
Poplar Springs	J. H. McGregor	Pittsboro, Miss.
Rocky Mount	A. F. Brasher	Sarepta, Miss.
Sarepta		
Shiloh	L. J. Crumby	Mathiston, Miss.
Spring Creek	A. N. Hill	Water Valley, Miss.
Union Grove	A. Bullard	Sarepta, Miss.
Vardaman	H. M. Collins	Van Vleet, Miss.
Turkey Creek		
	H. E. Hollingsworth	Pine Valley, Miss.

CARROLL COUNTY

Calvary	L. J. Lott	Grenada, Miss., R. 1
Carrollton	F. A. Lummus	Pittsboro, Miss.
Centerville	J. M. Corley	McCarley, Miss.
Coila	L. F. Fowler	Greenwood, Miss., R. 1
Harmony	J. M. Corley	McCarley, Miss.
Hickory Grove	J. W. Maddox	Greenwood, Miss.
Liberty	L. F. Fowler	Greenwood, Miss., R. 1
Mt. Pisgah	L. D. Sellers	Carrollton, Miss., R. 2
McCarley	H. E. Spell	Clinton, Miss.
New Bethel	J. M. Corley	McCarley, Miss.
New Jerusalem	L. J. Lott	Grenada, Miss., R. 1
New Salem	I. F. Metts	Goodman, Miss.
New Shiloh	L. D. Wood	Clinton, Miss.
Poplar Springs	J. M. Corley	McCarley, Miss.
Vaiden	I. F. Metts	Goodman, Miss.

CHICKASAW ASSOCIATION

Egypt	H. M. Collins	Van Vleet, Miss.
Amity	H. M. Collins	Van Vleet, Miss.
Arbor Grove	W. C. Ballard	Okolona, Miss.
Bethel	M. C. Putnam	Houston, Miss.
Buena Vista	H. M. Collins	Van Vleet, Miss.
Center Hill		
Friendship	M. C. Putnam	Houston, Miss.
Houlka	S. P. Andrews	Houlka, Miss.
Mt. Olive	W. C. Ballard	Okolona, Miss.
Parkersburg	M. C. Putnam	Houston, Miss.
Pleasant Grove	E. T. Putnam	Derma, Miss.
Pleasant Ridge	T. H. Winter	Algoma, Miss.
Shiloh	L. C. Riley	Okolona, Miss.
Van Vleet	L. C. Riley	Okolona, Miss.
Woodland		

CHOCTAW COUNTY

Ackerman	D. L. Hill	Ackerman, Miss.
Bethany	W. C. Kitchens	Fern Springs, Miss.
Beulah	C. Z. Holland	Mantee, Miss.
Blythe Creek	H. M. Whitten	Ackerman, Miss.
Bluff Springs	E. Z. Crick	Reform, Ala.
Chester	H. M. Whitten	Ackerman, Miss.
Concord	H. M. Whitten	Ackerman, Miss.
Crape Creek		
Clear Springs	E. Z. Crick	Reform, Ala.
Ebenezer	J. L. Smith	Winona, Miss.
Fellowship	S. P. Andrews	Houlka, Miss.
Fentress	D. L. Hill	Ackerman, Miss.
French Camp		
McCurtain's Creek		
Mt. Moriah	N. H. Roberts	Sallis, Miss.
Mt. Pisgah	E. Z. Crick	Reform, Ala.
New Haven	J. H. D. Watson	Weir, Miss.
New Zion	Dero Butler	Sturgis, Miss.
Providence	J. H. D. Watson	Weir, Miss.
Spring Hill	L. J. Lott	Grenada, Miss.
Wood Springs		
Weir	D. L. Hill	Ackerman, Miss.

CLAY COUNTY

Cedar Bluff	Hebron
Old Montpelier	New Montpelier
Antioch	Siloam

CLARKE COUNTY

DeSoto		
Fallen Creek	A. P. Wells	DeSoto, Miss.
Harmony	E. T. Mobberly	Laurel, Miss.
Hepzibah	W. S. Tims	Quitman, Miss.
Knight's Valley	A. P. Wells	DeSoto, Miss.
Montrose	A. H. Miller	Whynot, Miss.
Mt. Zion	H. D. Jordan	New Orleans, La.
Northup Chapel	J. A. Daugherty	Stonewall, Miss.
Pachuta	E. T. Mobberly	Laurel, Miss.
Phalti	Marvin Rowell	Meridian, Miss.
Pine Hill	Earl Moore	Collinsville, Miss.
Pleasant Grove	Earl Moore	Collinsville, Miss.
Souenlovie	R. A. Thaxton	Laurel, Miss.

(Continued on Page 11)

CHARLES HADDON SPURGEON

(By the Reverend W. Y. Fullerton, D.D.)
BAPTIST WORLD ALLIANCE SERIES

Spurgeon was born at Kelvedon in Essex on June the nineteenth, ten days after William Carey had died at Serampore in India on June the ninth, 1834. So the prophetic succession amongst the Baptists of the nineteenth century was maintained almost without a break.

The Spurgeons seem to have come originally from Norway, the name of which there are known no less than nineteen variants, probably being a diminutive of "Sporr" the old Norse word for sparrow. When Charles Haddon was but ten months old his family moved to Colchester, and towards the end of 1835 the boy was sent to his grandfather, the Congregational minister at Stambourne, remaining there for six years, and gaining much in knowledge and in character from the associations of the manse: afterwards he had schooling at Colchester and at Maidstone until he was nearly fourteen years of age. In the autumn of 1849 he went as an articled pupil to a school in Newmarket, where, according to his own account, he was indebted to Mary King, the cook, for most of his theology. In the emphatic style of his early days he said, "I do believe that I learnt more from her than I should have learned from any six doctors of divinity of the sort we have nowadays!"

During his first Christmas holidays the great event of his life happened. On January 6th, 1850, owing to a snowstorm, he was unable to reach the place of worship to which he was bound, so he turned into the Primitive Methodist Chapel, in Artillery Street, Colchester, and a tablet over the pew where he sat commemorates the great epic of his conversion—a conversion which in its swiftness and certainty gave the pattern for his future worldwide ministry. He had been seeking for a knowledge of God for at least five years (let none despise the religious impressions of young people); at one time he threw up his hands in despair and imagined himself to be an atheist, but that was but a passing experience. The circumstances of that Sunday morning seemed to be very unpropitious, the day was depressing, the Chapel was uninviting, the congregation was sparse, the preacher suddenly called to take the place of the expected minister who was evidently detained by the snow, and young Spurgeon a stranger in strange surroundings. But the set time for his enlightenment had come, and that morning probably that little sanctuary was to the angels the most interesting spot on earth. Something wonderful was about to happen. The unknown preacher must have been a prepared man, a man who would not hinder God. Efforts have been made to identify him but to no purpose—his part in the drama was to give his message and to disappear.

The text he announced was Isaiah XLV, 22. "Look unto Me and be ye saved, all the ends of the earth." Spurgeon, who had a remarkable verbal memory, reports his Essex speech: "Now lookin' don't take a deal of pains. It ain't lifting your foot or your finger. It is just, Look. Anyone can look. Ay," said he, "many on ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Some look to God the Father. No, look to Him by and by. Jesus Christ says 'Look unto Me.' Some on ye say 'We must wait for the Spirit's workin'.' You have no business with that just now. Look to Christ. The text says 'Look unto Me.'"

Whether he had reached the end of his tether, having spun out about ten minutes, or whether he was lifted out of himself and spoke words given to him at the moment, he then fixed his eyes on the stranger, easily distinguished among the little company of a dozen or fifteen, and said "Young man, you look very miserable! You always will be miserable—miserable in life and miserable in death if you don't obey my text: but if you obey now, this moment, you will be saved," and lifting up his hands he skouted, "Young man, look to Jesus! Look! Look! Look! You have nothin' to do but to look and live."

"I had been wanting to do fifty things," wrote Spurgeon afterwards, "but when I heard the word Look, I could almost have looked my eyes away.

I could have risen on that instant and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith that looks alone to Him. I thought I could have danced my way home."

He never turned back. From that moment he bore a constant witness to Christ's saving power, and expected others to have an experience like his own, and he was not disappointed. Towards the end of his life he said that never a day passed without his hearing of at least one being converted, often of several, and in greater or lesser degree that continued for forty-two years! Was there ever such a ministry in the world before or since?

When he returned to Newmarket he asked to be admitted as a member of the church there, and being ignored at first, he threatened to come to the church meeting and propose himself, and was at length numbered with the people of God.

But not before he was baptized. Though he had been reared in Congregational homes, and was converted in a Methodist chapel, he went straight for the Baptists when he sought church fellowship for himself. "Not to become a Baptist" he said "but to be a Christian after the Apostolic fashion, for they, when they believed, were baptized." He had never even heard of a Baptist church until he was fourteen years of age, and the church at Newmarket was not Baptist. The nearest was at Isleham, where Mr. W. W. Cantlow, formerly a missionary in Jamaica, was minister, and gladly consented to baptize the young disciple, now within a few weeks of sixteen. Spurgeon was up early in the morning for two hours of prayer and dedication, then walked eight miles to Isleham Ferry on the River Lark, a beautiful stream dividing the country of Suffolk from Cambridgeshire. It was Friday, and two women were baptized at the same time. "The wind blew down the river with a cutting blast" he wrote "as my turn came to wade into the flood: but after I had walked a few steps and noted the people on the ferry boat, and in boats, and on either shore, I felt as if all heaven and earth and hell might gaze upon me, for I was not ashamed there and then, to own myself a follower of the Lamb. My timidity was washed away. It floated down the river into the sea and must have been devoured by the fishes, for I have never felt anything of the kind since. Baptism also loosed my tongue, and from that day it has never been quiet."

Writing to his mother in 1850, he says, "Your birthday will now be doubly memorable, for on the third of May, the boy for whom you have so often prayed, the boy of hopes and fears, your first-born, will join the visible church of the redeemed on earth, and will bind himself doubly to the Lord his God, by open profession. I am the happiest creature, I think, upon the globe." On the following Sunday he was registered as a member of the church.

In August he moved to Cambridge, and though he had not spoken in public before, preached his first sermon one Sunday evening at Teversham, being called on without warning. Toward the end of October, 1851, having gained much reputation as a preacher, he was engaged to supply the pulpit at Waterbeach for six months. When, at forty years of age, he lectured in London on "Young Men," he said in all seriousness that he was an old one. "I might have been a young man a twelve, but at sixteen I was a sober, respectable Baptist parson, sitting in the Chair, and ruling and governing the Church." It is still the glory of Waterbeach that Spurgeon was once a minister there.

(Continued on Page 14)

—BR—

A splendid class is studying with me this week the art of winning to Christ at Ripley. The pastor, Brother James B. Parker, is still in the clinic here recuperating from his operation. He is rapidly gaining his strength and expects to be up and going soon. Though confined to his room in the clinic, he has been active in keeping in touch with his workers by writing and by telephone. Mrs. Parker leads the workers and the good work goes right on. —Wyatt R. Hunter.

THE CHRISTIAN EDUCATION ATMOSPHERE

(By Dr. J. B. Leavell, Houston, Texas,
At Request of Secretary H. L. Martin)

I have not forgotten your request of several weeks ago. I have waited for an inspiration to move me to write a few words on the subject of Christian Education. That inspiration has come to me in a marvelous fashion from what I have just experienced in a great meeting at Simmons University, Abilene, Texas, in many ways the best spiritual awakening I have seen in all my days.

Practically every student was a church member when I arrived. We ignored that fact and sought a real spiritual experience for every heart. Scores professed not to have been saved although church members for years. Many sought baptism. Practically every student in the big body had a refreshing experience and the closing hour was beyond anything I have ever witnessed. Every blood-bought soul was asked to sign their life away to Jesus, even as a soldier signs all away to his country when he enlists. As there are many branches of service in the army, so there are many branches of service in the army of Christ. They were asked to leave the indication of that special work to Christ. As all were needed to win a war,—soldiers, marines, capitalists, commercial men, home-makers and all,—so everyone was asked to surrender his life to Christ to be used in the big army of the Master. In answer to this proposition the entire student body arose, not a dozen refusing, and took their stand against the side walls of the auditorium. The President, Dr. Sandefer, in tears said he had never seen such a sight nor would he live to see it again. It was overwhelming indeed. Then from this group those already commissioned to preach or to be missionaries took a stand in separate aisles in the middle of the auditorium. The call was made for further enlistment for special service when a number came forward indicating they must preach and several joined the line of missionaries. After a period of hand-shaking, songs of rejoicing swelled up and four or five others surrendered for special service.

Here I make my defense of and plea for Christian Education. This kind of a meeting is impossible in any other atmosphere and background than what we found there. Every member of the faculty by rigid questioning must prove himself to be true to the Bible, including the Genesis account of creation and every pillar of our faith as it is in the life of Jesus, the Son of God. In practice as well as doctrine the school is Christian, even as far as to prohibit dancing or even smoking on the part of any student. The question of modernism or the belief of it remotely by any member of the faculty or student body did not arise. These surely are the conditions most conducive to a spiritual awakening and spiritual life in a college. Such a regime could only be maintained in a Christian school.

The greatest awakenings America has ever known have been after a period of war. For instance, the revival led by Finney and Dwight after the Revolution, and the revival under Moody and Sankey after the Civil War. But why not one after the World War? I am convinced it is because of the forsaking of converting truth or the old doctrines of our faith. I read yesterday an article written in the early twenties which predicted a revival, but stated that it would be of another kind. It would be a revival of social justice, of national righteousness and international equity, instead of one of personal appeal and purity of life. It would apply the ethical teachings of Jesus in civic, industrial and international relations. It would present a social challenge to apply the golden rule. But, lo! the revival did not come! Another generation has arisen and we are in the midst of another war, but no revival. I believe faithful preaching of the Word of God rather than questions brought about the integrity or defense of its claims would have brought the revival, or would today. A personal application of the doctrine of Christ and the Bible test of the genuine in Christian life has not and cannot fail to stir the hearts of men to seek salvation and the new life.

I am convinced anew by this awakening

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Simmons and confirmed in the belief that Christian Education and a great Christian college could, as it should, prove a mighty bulwark for the preservation of the old truths which have mightily blessed and saved men.

THE PREACHER AND HIS MONEY

This subject was assigned to the writer for discussion before the Southwest Mississippi Baptist Pastors Conference, and this synopsis is submitted by request.

Some may say that a preacher's money is a small matter. The point of a tack in the sole of shoe is a small matter, but if it gets too close to the sole of the foot it will cause trouble, and so will a preacher's money if it gets too close to his soul. The relation of the preacher to his money is not different from the relation of other people to their money. But we are discussing the preacher and his money. On this subject I would say:

First. The preacher should be more careful to earn what he gets than he is to get what he earns. Some things have been said about the small salaries of pastors, but some things might be said about the meagre services pastors sometimes give for their salaries. Pastor, do not put a money value on your services. Do not measure the service you are to render by the money you are to receive nor estimate the importance of your position by the accompanying salary. Much more could be said on this point; but I pass on to say:

Second. Preacher, master your money rather than be mastered by it. The preacher is being mastered by his money when he becomes either a spendthrift or a miserly hoarder.

Debt is dangerous and especially when it involves the pastor and his family. We have no right to presume on the future and plunge recklessly into debt. It is far better to have meagre fare, simple attire and plain house furnishings than to go beyond the salary for finer things.

When the Promised Land was allotted to the Israelites no section was given to the Levites. They were allowed only small portions around the city walls. Many preachers have been hindered in the work by the possession of houses and lands and by their efforts to make money. "No soldier on service entangleth himself in the affairs of this life; that he may please Him who enrolled him as a soldier." 11 Tim. 2:4.

Third. The preacher should be more careful about his giving than about his getting. "It is more blessed to give than to receive," and surely the preacher and his family should be liberal, happy givers. The preacher of Grace should do as much as was expected of the priest and Levite under the Law. He expects to receive from each church he serves as pastor, and surely, it would be wise to give the tithe of what he receives from any church as pastor back into the Lord's treasury through the church from which the money is received. About four hundred churches in Mississippi are reported as giving nothing each year to our denominational work. Such could not be the case if the pastors of those churches would give a portion of the salary to the Lord's work through the churches from which it is received. Besides, members of those churches would follow the lead of the pastor and the amount would be increased.

Here are some passages of Scripture deserving consideration of the preacher as he weighs his calling and his compensation. Jesus said, "Verily I say unto you, there is no man that hath left house, or brethren, or sister, or mother, or father, or children, or lands for My sake, and for the Gospel's sake, but he shall receive a hundred fold now in this time houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:29-30. The life of the preacher is a life of surrender. He must give up the idea of earthly possessions except as an incidental matter.

"Lay not up for yourselves treasures on earth where moth and rust doth corrupt and where thieves do break through and steal; but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal: for where your treas-

ure is there will your heart be also." Matt. 6:19:21.

Surely, the prime interest of preachers should be in heavenly treasures.

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. Much has been said of late years about the ghost of hunger and want that is likely to haunt the preacher in old age. Such is a reflection on God's promise. No man is worthy to preach the word of God who cannot depend on His promises. He does not promise us ease and comfort, and why should we ask it of Him who had nowhere to lay His head? He did not promise affluence and all comforts to our children; neither are these the lot of the majority of those to whom the preacher ministers. God does not promise to care for the shiftless and thriftless preacher; but we have the assurance that He will not forsake His faithful ones.

Preachers, the dread of the poverty of old age is born of the devil. Fight it back with the promises of God and determine to "endure hardness as a good soldier of Jesus Christ."

—Bryan Simmons.

DELL BELLS

(By Rev. Warren L. Steeves, D.D., Waterloo, Ia.)

The mountain was high; the flint was hard, the springs were few and far between on that rugged, bleak and cold mountainside, but down through the ravine and the rock-maple forest on either side of the hills ran the gentle, but onward swiftly flowing stream. They called it Dell Bells. Perhaps the name was significant. It had its source in the side of the mountain and its goal was the ocean. It ran through the dells and as it went it was as sweet bells ringing in and out along the way.

What service did Dell Bells render to the world? It might have kept itself hidden beneath the bleak flint mountain, it could have circled in and out in the crevices and the caverns of those hills. It was not necessary that it come out from beneath the hills and shoals in the sunlight, and to play beneath the shade of those wide rock-maples. It was not necessary that it flow down by the alders and on through the swamp and out into the meadow. It might have stayed within the mountain, but Dell Bells had a message and a mission. Its message was one of cheer, hope, and greatness; it told to man that here he might come and quench his thirst. The same message was sent forth to the beast roaming nearby, that it might come and drink in summer and winter, for in certain places, even cold winter's frost could not freeze it. It carried with it the call of the mountain in Summer and the warmth of the mountain in winter. Dell Bells was a wonderful stream, for to it came the thirsty, wounded stag and drank and quenched his fever by the brink of that winding streamlet. Into the stream he limped, and lying down within it purged his wounds and hurts. That poor creature of the forest lay down and ate the moss that formed upon the banks, grass that grew nearby, and the strange weeds that grew there that were as sweet medicine to his diseases.

Weary travelers along the way lingered beside Dell Bells and were loath to pursue their onward course because of its inticements, but when they did go on they carried with them the sparkling water of the stream and the sweet memory that they had touched and it had given to them its strength and they were encouraged to think that

perhaps again beyond, another mountain range, or beyond the desert that there they would touch again their lips to the cool, refreshing, sparkling waters of Dell Bells.

Some lives in life are like that brook. They have their source in the cool of the mountain, they go on down the mountainside and through the valleys and their purpose is never fulfilled until they join the ocean, but all the way along they make the world sweeter, and better. They touch the lives of little children and those sweet blossoms unfold at their very touch. They put their arms beneath the staggering weight of old age, and the aged find in them new inspiration for the arduous days' onward march. They play along life's toilsome way, and laugh at obstacles that are thrown across their pathway. They sing no minor note for their darkest night has within it a star and their morning sun will soon arise. Men should long to be as that mountain stream, Dell Bells, that goes singing, serving, loving, giving, and laughing on its way to the ocean.

The "baby bonds" which are being issued by the federal government will put much money into circulation if the banks do not seek to interfere with the people's buying them.

Don't let the time go by and neglect to elect a Messenger from your church to the Southern Baptist Convention. Every church that contributes anything to any department of the Southern Baptist Convention work (not local or State work) is entitled to one Messenger. Any church that gives as much as \$250.00 to this work may elect two messengers; or give \$500.00 and elect three messengers. No church is entitled to more than three.

The American Baptist, in a vigorous editorial, protests against the creation of the office of another Secretary, this time of the promotion committee. Of course, this will not be done without the approval of the Southern Baptist Convention, but we hope the brethren who are considering this matter will not allow it to go to the point of embarrassing the Convention, or embarrassing the Committee and the man selected for this place by having to turn down the proposal.

SUNDAY SCHOOL ATTENDANCE MARCH 13

Jackson, First Church	734
Jackson, Calvary Church	824
Jackson, Calvary Church	ETAONI
Jackson, Griffith Memorial Church	404
Jackson, Davis Memorial Church	346
Jackson, Parkway Church	165
Jackson, Northside Church	60
Meridian, First Church	668
Offering	\$41.67
Canton Church	224
Columbus, First Church	592
Laurel, First Church	459
Laurel, West Laurel Church	400
Laurel, Second Avenue Church	214
Laurel, Wausau Church	34
McComb, First Church	431
Clarksdale, First Church	358
B.Y.P.U. Attendance March 13, 1932	
Jackson, Calvary Church	200
Jackson, Griffith Memorial Church	240
Jackson, Davis Memorial Church	158
McComb, First Church	129
Columbus, First Church	196
Clarksdale, First Church	108

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Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

DO NOT MAKE ANY OTHER ENGAGEMENTS FOR THE WEEK APRIL 5-7!! We are hoping to meet you at our STATE W.M.U. CONVENTION AT COLUMBUS. Next week we will have the name of the Chairman of the Homes Committee to whom you are to send your name for entertainment.

THIS IS A SPECIAL INVITATION TO ALL PASTORS IN THE STATE TO ATTEND OUR CONVENTION APRIL 5-7. WE NEED YOUR HEARTY COOPERATION!! LEND US YOUR PRESENCE AND WE WILL GUARANTEE AN INSPIRATIONAL PROGRAM.

Our Home Mission Week of Prayer has been observed and the Home Missionaries are waiting to know if money enough has been given to maintain our work in the various mission fields in the homeland. Let every organization be very prompt in sending to Dr. Gunter the amount given during the Week of Prayer. If the weather prevented the observance of your week, I plead with you to do so now for it will mean much to you as well as to the work.

The Princess Martha Hotel, St. Petersburg, Fla., has been designated as W.M.U. Headquarters during the Southern Baptist Convention. It is only two blocks from the church where our meetings will be held, and only a few blocks from the Coliseum where the General Convention Meeting will be held.

The Missionary Album has been brought up to date and reprinted. The price now is 25c per copy and may be obtained from Foreign Mission Board, Richmond, Va.

We are happy to announce the following five full graded A-1 Unions for the calendar year 1931: Laurel 1st, Senatobia, Tchula, Tunica and Tylertown. We want to congratulate the leaders of the churches on their splendid record maintained during the whole year.

AN URGENT MESSAGE TO FORMER BLUE MOUNTAIN COLLEGE STUDENTS

In our efforts last year to raise \$2,000.00 for the support of our Mo Kwong Home for Blind Girls in Canton, China, we had a deficit of \$699.00. Distressingly large, wasn't it? But two things, especially, have helped in this situation. First, exchange on our money in China has been better than Mrs. Graves has ever known it to be, during her forty-four years in China.

The other thing that has helped is the unusually fine success in selling the knitted things in China, which the blind girls made. This money helps in their support. So, up to date they have not suffered lack.

In Mrs. Graves' letter of December 27th, 1931, she said: "You will be glad to know that Mo Kwong funds are holding out well. It is true that exchange is not so good as it was some time ago, yet it is still very largely in our favor."

"We now have sixty girls in the Home and support two of our former girls who are doing Bible-Women's work outside the Home. We also have two matrons and two working women called cook and sewing woman, but they do much beside cooking and sewing. Really, these four caretakers of our sixty blind girls are wonderfully good, faithful, Christian women, and every one of them is very efficient in her line. I just thank the Lord for every one of them."

In Mrs. Graves' letter of December 20, 1932, she said: "Christmas day Brother Wong is to have the Mo Kwong family (65 beside me) to

Our Young People's Column

How significant it is that our magazine for our Y.W.A. girls is called "The Window." Windows are always interesting. What would we do without them? Have you ever been in a room without them? There is a home in a certain city in the South that is handsomely furnished and elegant in every possible way, but to me it was the dreariest, most pressing one I was ever in. Why? The owner of the estate asked the architect to design his home without a single window. Yes, it was different and attracted attention, but how gloomy and musty it was! Let us be sure there are windows in the home of our hearts. Let us fling them wide through opening our hearts to the world, lest they become dark and gloomy and musty with selfishness.

My house has windows wide and high
And I must not keep the curtains drawn
Lest I should miss some glory of the sky,
Some waking splendor of the early dawn.

My heart has windows and the past years
have shown
That they should never be shut fast,
Lest I should find the ivy grown
And warm love, cold, and dead at last.

My soul has windows where God's love
shines in,
They never, never sheltered are,
Lest they should hide within some sin,
And keep some lovely thing afar!

Open your windows to fresh spring breezes.—Open The Window of Y.W.A. for world wide news.—The Window of Y.W.A.—the pride and joy of young women of missionary interest and zeal. Take and read The Window of Y.W.A. Monthly publication, subscription price \$1.00 a year. 1111 Comer Bldg., Birmingham, Ala.

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dine at his house at 5 o'clock. He has a big house and a bigger heart.

"You know the Chinese must 'clean house before New Year.' They certainly have been in a tumble and turmoil at Mo Kwong the last week—even the blind girls scrubbing everything scrubable—every bed, table, stool (diningroom seats) had to be treated to soap and sand; and mosquito nets and mats washed, boiled and sunned. It has been an interesting sight, but I've really been very sorry for them all—matrons, servants, and girls—things have been so torn up and uncomfortable. I hope the cleanliness, order, Mr. Wong's good dinner, our Christmas tree, and the good 'tea' (lunch) I am promising to give them Saturday will make them forget all the hard times of

the past week. They will certainly enjoy the Blue Mountain boxes—the music things, dolls, handkerchiefs, etc. They will all be put on the Christmas tree. They want a tree, even though they can't see it, and I'll get one for them. They can feel it before and after the things are put on it.

Mrs. Graves did not say in her letter what she thought the proper estimate for our goal would be this year, but on account of our deficit last year, the uncertainty of the exchange, and the enlarged number in the Home, surely it should not be less than \$2,200. Can we do this? How easily we can, if everyone who receives this letter will help.

For several years I have kept a list of the organizations and individuals who gave \$40.00 each—the support of one child a year—which I call our Honor Roll. There were nine on this list last year—thirteen the previous year. How we do need for this number to be increased this year!

While we could not get along without these larger gifts, yet the greater part of our funds come from the many who give smaller amounts. May we not all have a part in the work this year and thus reach our enlarged goal. Let's do it—not one refraining because the gift may seem small. Many one-dollar gifts come, and some smaller ones, and all are most sincerely appreciated.

As you may have seen in the Blue Mountain College Bulletin of last May, gifts came last year from fifteen States, Washington, D. C., and Cuba; and last summer a gift came from Paris, France. I trust we may have as large a list this year, as also an enlarged Honor Roll, to be reported in the Bulletin next May.

With our goal for Support Fund at \$2,200.00, and the amount received up to date (February 1, 1932) only \$478.50, we yet lack \$1,721.50, and only until April 1 to do this.

Let's be faithful and prompt and send remittances before this date if possible and not fail to reach our goal this time.

As to our Endowment Fund, we have \$3,900.00 out at 6 per cent interest this year. This fund is slowly growing. Mrs. Graves says it is a comfort to her to think of our Endowment Fund and she hopes it will grow rapidly.

My special plea is that each one will have a part in the work this year. May He put it into your heart to do what you can.

With deepest gratitude for the many who have stood by this work so faithfully through the years, and asking your continued interest, help and prayers, I am

Faithfully and hopefully yours,
Mrs. T. C. Lowrey.

—BR—

Mississippi Legislature adopted the proposed new Amendment to the U. S. Constitution which provides that the President and Vice-President of the United States shall take office January 20 instead of March 4 after being elected, and that the new Congress shall assemble January 3 instead of March 4, after each biennial election.

—BR—

Does this make us feel "chesty"? It comes from The Word and Way of Missouri: "We note that our good friend and colleague, Dr. P. I. Lipsey, has completed twenty years as Editor of The Baptist Record, our fine Mississippi paper. We congratulate Brother Lipsey and particularly our brethren of Mississippi for his faithful, loyal and notable service in producing a paper which is among the best that come to our desk."—Excuse our blushes and accept our thanks.

The Baptist Record

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Board

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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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East Mississippi Department

By R. L. Breland

An Interesting Letter

There came to my desk last week
a very interesting and appreciated
letter. It was from the great grand-
son of Rev. Richard Curtis, the pion-
eer Baptist preacher of Mississippi.
The name of this writer is Rev. C.
S. Curtis, of McComb, Miss. His
wife did the writing of the letter,
and in it she said: "Mr. Curtis was
in a car wreck five years ago and
has been getting worse until he is
an invalid now, and he has not
preached in several years. . . It was
very hard to give up his work, but
had to do so on account of his health.
We try to be cheerful and happy as
the Lord is good to us."

In the letter were two pictures,
one of himself and wife and the
other was of the monument of Rev.
Richard Curtis, the first Baptist
preacher of Mississippi. The letter
continued: "Mr. Curtis said tell you

that he has been to his great grand
father's grave and will send you a
picture of it. Also he once held a
meeting on the spot where his great
grandfather organized the first
church in Mississippi."

Since we have been writing of the
beginnings of the Baptist work in
Mississippi, this letter is very much
appreciated. Others who know about
these early beginnings, or have first
hand information about the work
back there, we will be glad to have
a letter from them.

Bro. Curtis, the writer of the let-
ter, is in poor health now and asks
the prayers of the people for him.
His wife says: "Mr. Curtis is not
well enough even to go to preaching
now." May the blessings of the
Lord be with the aged minister and
his good wife as they journey to-
wards the end.

A Helpful Visit

The first Sunday in March and
for two days following our part of
Yalobusha county was blessed by a
visit from Dr. H. L. Martin, our be-
loved Secretary of Education. He
began with a sermon at Coffeeville
Baptist Church Sunday morning,
then three eloquent and inspiring
sermons were greatly enjoyed by all
who heard him. He gave an under-
standing of Christian Education that
many did not have before he came
and delivered those splendid mes-
sages.

Monday and Tuesday were spent
visiting the high schools of this sec-
tion. His addresses were very en-
tertaining and uplifting. He mixed
wit and humor with his splendid
messages and held the attention of
the pupils from beginning to the end
of his lecture. The messages were
such that it should instill in the minds
of the pupils a desire and purpose
to be the best possible man or wo-
man, and at the same time he wove
a thread of information and recom-
mendation for the denominational
colleges of the State.

There was nothing objectionable
in his talks towards the State-owned
colleges, but showed that there is a
plus in the denominational schools,
and the most important plus of all,

which the law does not allow the
State schools to put into their
schools. He spoke friendly of our
fine State colleges, but showed the
advantage to be had by attending
the denominational Christian college.

Those who heard him were well
pleased with his sermons and ad-
dresses, and have a better idea of
the place and purpose of the Chris-
tian college than ever before. His
coming was a great blessing. Let
him come to see you and thus help
a great cause.

In Neshoba County

Last week wife, Bro. T. P. Gran-
tham and I were in Neshoba county
for a few days, back among the
friends and scenes of our youthful
days. It was indeed a pleasant trip.
However, it was mixed with sadness
because of sickness and death pre-
vailing there. Wife's brother, Jas.
E. Johnson, was sick; her brother,
Ben. Johnson, had died only a few
days before. Two of our old friends
died while there: Mrs. Jennie Shep-
herd, age 77, died and was buried at
Mt. Carmel on Wednesday, March
2nd, and Bro. John R. Beall, age 86,
was buried at Salem, near to Burn-
side, on Friday, March 4th. Both
were good Baptists and left behind
a good name respected by all.

We found the Baptist work in
Neshoba doing well. Pastors Kyzar
and Grantham were busy and keep-
ing the Kingdom work well to the
front. Pastor Grantham serves ten
churches—a other Dan Moulder.
When he went over there two years
ago only a few of these churches had
Sunday schools, but now they all
have them and some are standard
schools. The church at Providence,
where he is pastor, has recently com-
pleted a splendid house of worship
with the exception of Sunday school
rooms. The work keeps him busy
the whole week through.

Besides being pastor of ten church-
es, Bro. Grantham takes time off to
hold a Bible Institute once a week
for the negro ministers of that sec-
tion. He reported much interest and
large attendance. He also lectures,
or preaches, in the county courthouse

on Saturday afternoons. Such work
is sure to tell in the future.

Pastor Kyzar's church at Phila-
delphia is active. Each Wednesday
evening the pastor is teaching the
book of Revelation to his church.
Large and interested crowds are at-
tending these Bible Study services.
More than half a hundred were pres-
ent the evening we were there. He
also preaches to Hope and Coldwater
churches on Sunday afternoons. His
work is also telling on the Kingdom
interest in the county.

The church at Neshoba had not
secured a pastor to succeed Rev. Eu-
gene Stephens, who resigned at the
close of the year. This is a good
church and is worthy of a good
pastor.

The woman's work in Neshoba
county is in good working order.
Mrs. Wyatt Hunter in County Lead-
er. She is also President of the
local church union. She is ably as-
sisted by a corps of capable and
willing women in Philadelphia and
other churches of the county.

Next Monday, March 21, the Bap-
tist Pastors' Assembly will meet
with Central Baptist Church, Gren-
ada, in monthly meeting, meeting at
10:00 A.M. It is desired that there
shall be a full attendance, as a good
program is being sent out. Come
and let us study the blessed Word
of God.

Rev. S. J. Rhodes, of Oakland, is
staying a while with relatives in
South Mississippi. He has not yet
fully recovered from his troubles,
but is slowly overcoming them. Pray
that he may soon be well again.

DIED.—Mrs. Mary Ann Virginia
(Trapp) Shepherd departed this life
at the home of her husband, Wm. F.
Shepherd, near Philadelphia, March
2, 1932. She was born March 6,
1854, married to Wm. F. Shepherd
December 29, 1879. She united with
Mt. Sinai Baptist Church before mar-
riage and was baptized by Rev. O.
F. Breland. She was a faithful mem-
ber there when death came. Three
sons and the husband survive her:
Raymond, Raiford and Bennie. She
was buried at Mt. Carmel with serv-
ices by Rev. E. Stephens.

(Continued from Page 15)

Longview.....W. H. Smith, Longview, Miss.
Maben.....O. P. Breland, Crawford, Miss.
New Hope.....W. L. Watkins, Pheba, Miss.
Pleasant Ridge.....W. H. Smith, Longview, Miss.
Salem.....J. D. Ray, Starkville, Miss.
Wake Forest.....W. C. Kitchens, Fern Spgs., Miss.
Morgan Chapel.....W. C. Kitchens, Fern Spgs., Miss.

PANOLA COUNTY

Crenshaw.....Chas. Howse, Crenshaw, Miss.
Como.....W. W. Grafton, Coldwater, Miss.
Courtland.....R. L. Nester, Courtland, Miss.
Good Hope.....N. G. Hickman, Sardis, Miss.
Hebron.....N. A. Spencer, Horn Lake, Miss.
Liberty Hill.....N. G. Hickman, Sardis, Miss.
Longtown.....J. E. Eoff, Tyro, Miss.
McIvor.....S. H. Shepherd, Sardis, Miss.
Pilgrims Rest.....N. G. Hickman, Sardis, Miss.
Pope.....R. L. Nester, Courtland, Miss.
Shady Grove.....Cullen Jackson, Jackson, Miss.
Tocowa.....S. H. Shepherd, Sardis, Miss.
White Oak Grove

PEARL RIVER COUNTY

Union.....R. W. Langham, Carriere, Miss.
Poplarville.....J. C. Richardson, Poplarville, Miss.
Bethel.....J. P. Culpepper, Poplarville, Miss.
Carriere.....T. R. Coulter, Poplarville, Miss.
Derby.....T. R. Coulter, Poplarville, Miss.
Fords Creek.....L. H. Harper, Poplarville, Miss.

Goodyear

Harmony.....S. P. Powell, Carriere, Miss.
Henley Field.....T. R. Coulter, Poplarville, Miss.
Juniper Grove.....A. S. Newman, Church Point, La.
New Palestine.....J. T. Dale, Collins, Miss.
Olive.....V. C. Walker, Tylertown, Miss.
Pine Grove.....J. T. Dale, Collins, Miss.
Rowlands.....T. R. Coulter, Poplarville, Miss.
Spring Hill.....J. J. Lowe, Poplarville, Miss.
Steep Hollow.....Wilson Rester, Perkinston, Miss.
West Union.....T. R. Coulter, Poplarville, Miss.
White Sand.....R. W. Langham, Carriere, Miss.
Zion Hill.....E. C. Pigott, Carriere, Miss.
Sycamore
Oak Grove
Liberty

PERRY COUNTY

Good Hope.....W. L. Holcomb, Purvis, Miss.
Beaumont.....C. H. Frye, Blue Mtn., Miss.
Calvary.....W. L. McCardle, Richton, Miss., R 3
Indian Springs.....E. N. Bilbo, Hattiesburg, Miss.
Oak Grove.....A. R. Loftin, Hattiesburg, Miss.
Progress.....T. W. Hembree, McLain, Miss.
Prospect.....J. H. Cothen, Richton, Miss.
Richton.....J. H. Cothen, Richton, Miss.
Runnelstown.....W. L. McCardle, Richton, Miss., R 3
Red Hill.....W. L. McCardle, Richton, Miss., R 3
Seminary.....W. L. Holcomb, Purvis, Miss.
Union.....G. T. Breland, Richton, Miss., R 1

PIKE COUNTY

Summit.....L. B. Campbell, New Orleans, La.
Progress.....W. A. Roper, Meridian, Miss.
McComb Central.....R. L. Smith, McComb, Miss.
Johnston Station.....A. W. Talbert, Jackson, Miss.
Bluff Springs.....S. A. Williams, Osyka, Miss.
Bogue Chitto.....J. B. Hunt, New Orleans, La.
Holmesville.....J. W. Mayfield, McComb, Miss.
Navilla.....W. R. Sandifer, Wesson, Miss.
Osyka.....S. A. Williams, Osyka, Miss.
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(Continued next week)

The Sunday School Department

SUNDAY SCHOOL LESSON FOR MARCH 20, 1932

(By L. D. Posey, Jena, La.)

Subject: Jesus Dies on the Cross.
Golden Text: Christ died for our sins according to the Scriptures. I Cor. 15:3.

Scripture for Study: John 19:17-22, 25-30; for supplemental study, John 18:1 to 19:42; also, that part of the other Gospels that tells of the trials and crucifixion of Jesus.
Time and Place: On what we call Tuesday night and Wednesday, April 14, A.D. 30, in Gethsemane, Jerusalem and on Calvary.

Introduction

Through the centuries Rome has taught that Jesus was betrayed on what we call Thursday night, crucified on Friday, buried about sunset that same day, and rose from the dead about day break the following Sunday morning. Evangelical Christians have accepted that theory without proper investigations; hence, all this bosh about "Good Friday" and "Easter Sunday." To accept that theory virtually accuses Jesus of making a false statement. In Mat. 12:40, Jesus said, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." We know positively from Mat. 28:1-2, that Jesus rose from the dead about sunset on what we call Saturday evening, which was, according to the way the Jews counted time, the beginning of the first day of the week. We also know, according to the law of language, that where the numeral adjective is placed before a noun, it becomes emphatic, and requires its full literal meaning. Count back from sunset Saturday, afternoon three days and three nights, and you reach sunset Wednesday, as the time of the burial of Jesus. Until Mat. 12:40, and 28:1-2, are changed by the Holy Spirit, I shall not accept Rome's theory.

The Lesson Studied

If any one part of the Bible is more holy than another, it must be that contained in this lesson. May the Holy Spirit enable us to approach the study of it with due reverence.

Immediately after the discourse and prayer covered by our last lesson Jesus, with eleven of His disciples, went to the garden of Gethsemane. Eight of them tarried some where near the entrance, while Peter, James and John followed Jesus to a more secluded place, and there waited, while He went about thirty steps further, and prostrated Himself in prayer. His agony was so great that His perspiration was mingled with blood. After each period of prayer He returned to the three of His disciples and found them sleeping. Jesus closed each period of prayer with a petition that His Father's, and not His will might be done. After the battle was over angels came and ministered to Him.

Pause here and think: The destiny of souls for all eternity was being fought out. Less than one

hundred feet away men were sleeping soundly in their indifference, while angels from heaven awaited the issue, ready to minister to the prostrate Victor. May the Holy Spirit help each reader to draw the proper lessons.

Soon the officers were there, led by Judas, who betrayed Jesus by a kiss. Since then every kiss has its question mark. Is it pure love? or betrayal? Which?

Peter made an effort at resistance and wounded the servant of the highpriest. But Jesus immediately healed the wound, which, so far as the Bible reveals, was the last miracle He performed before His crucifixion.

John stayed with Jesus; Peter followed afar off, and all the other disciples made good their escape.

Jesus was first carried before Annas, a former highpriest, the father-in-law, and perhaps deputy of Caiphas, the real highpriest. He was then carried before Caiphas. All this was between about midnight of what we call Tuesday night, and sunup Wednesday morning. In both these so-called trials, Jesus was declared guilty of blasphemy, and worthy of death. After sunup the Sanhedrin was assembled in the presence of the highpriest Caiphas, and again a trial was conducted to give the semblance of legality to the proceedings, before sending Jesus to Pilate, the Roman governor. On learning that Jesus was from Galilee, Pilate sent Jesus to Herod Antipas, who was in Jerusalem for the passover feast. Herod sent Jesus back to Pilate, who made several efforts to satisfy the Jews, but secure the release of Jesus. But all to no avail. Finally, he washed his hands of the whole matter, as he thought, by permitting the Jews to have Jesus crucified.

Lack of space forbids even a mention of all the details of the trial, and what followed; so, just a bare statement about a few of the most prominent facts. Jesus fainted under the weight of the cross, which He was compelled to carry to the place of crucifixion. Simon of Cyrene, was pressed into service and carried it for Him.

Jesus was nailed to the cross about nine o'clock in the morning. From about twelve o'clock until about three in the afternoon, there was a supernatural darkness over all the world. A natural eclipse of the sun, so far as we know, is produced only by the moon, and that at the "new moon" time. The passover was always at the "full moon"; so, a natural eclipse was impossible. Shortly after the light returned, Jesus died, "the just for the unjust." At the time Jesus died, there was also an earthquake, and the great veil in the temple that separated the holy from the most holy was rent open from top to bottom. It could never be successfully mended. That incident teaches us that through the death of Christ and by faith in Him any person has access by prayer in the Name of Jesus to God's throne of Grace.

While Jesus was dying on the cross the soldiers who crucified Him gambled for His best garment.

It was while He was on the cross that He commended His mother to the Apostle John.

When the soldiers came to break the legs of those on the cross to hasten their death they found Jesus dead already. But to make assurance doubly sure, one thrust his spear into the body of Jesus and pierced His heart. The red and white blood corpuscles had already separated, indisputable evidence of death, and came out of the heart after it was pierced, and was called "blood and water."

Jesus was buried by Nicodemus and Joseph of Arimathea, both secret disciples of His, but members of the Sanhedrin. If they were present I am sure they did not vote for His crucifixion. The body of Jesus was placed in Joseph's new tomb, which seems to have been hewn out of solid rock. The door to the tomb was sealed with the Roman seal. It was a death penalty to break that seal.

In conclusion, two thoughts: The crucifixion shows how far sin will carry people, even to put to death the Son of God. Yet people love sin as though it is something much to be desired.

Second, without the crucifixion of Jesus, not one person could ever have been saved. Now, all who trust Him will be saved eternally. Reader, have you trusted Him?

—BR—

PRAYER LEAGUE

Among the many interesting letters coming to our Noon Prayer Meeting is this:

"March 4th, 1932.

Dr. Ben Cox
Memphis, Tenn.
Dear Bro. Cox:

I am a great believer in prayer. Three times have I written to you and asked you and your people at your noonday prayermeeting to pray for a difficult object for me—each time the answer came.

I am again asking you and your people to please pray that the Lord will open up work for me in the town where I can work best for Him in the church.

I am a preacher's widow, and am having to wash for my living. Please pray that He will open a place for me to work where I can make a living, and at the same time do my best work for Him.

Yours in the name of our Lord."

I am anxious that the readers of this paper shall remember the matter in prayer. The Noon Prayer Meeting of which she speaks has been running every week day at Central Baptist Church at Memphis, Tenn., since January 19th, 1914. People in every State in the Union and a number of foreign countries belong to the Prayer League.

—Ben Cox.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
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MACON

—O—

It was our privilege to have Bro. Auber Wilds with us for a week the latter part of January. While here Bro. Wilds taught two classes, taking the Juniors in the afternoon, and the Adults in the evening. The pastor taught the Intermediates during the same week, using "Training in Christian Service." In addition to the classes, Bro. Wilds held conferences with the pastors and workers of the other churches of the country.

Since Bro. Wilds' stay we have completed our general organization and have organized a senior union composed almost entirely of young people in business and professional life. This Union has been at work for a month now and is proving to be one of the most enthusiastic and aggressive Unions we have ever known. These young people are adding greatly to the spirit of our work.

For a year now the Intermediate and Junior Unions have stood faithfully by their pastor in providing the choir for the night services. From fourteen to twenty of them are in the choir every Sunday night. Needless to say that their presence and singing have been at once a great challenge and joy to the pastor, and have added greatly to the inspiration and power of the preaching service.

We have unified our night services, and find it the most satisfactory plan that we have tried. The attendance on the service has nearly doubled.

We are praising the Lord for His blessing in the fellowship in service with our young people.

We feel that the coming of Bro. Wilds to us will prove a lasting blessing.

—R. D. Pearson, Pastor.

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To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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(Continued from Page 5)

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(Continued on Page 14)

The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

Do you remember that a few weeks ago I asked you to make special prayer for Miss Juanita Byrd, who is one of our missionaries in Shanghai, China? I am very sure that some of you remember that two Christmases ago we sent her some money to buy books. Well, it seems that not long after Christmas, this year, Miss Juanita was thinking of the young people of her native land and that they, perhaps, would enjoy an account of Christmas in far-off China. And so, she wrote a long letter to us and other young folks and older folks, telling of how the American missionaries and the Chinese Christians about them celebrated this happy holiday time. Her father sent it a few days ago to me, and I know you will enjoy reading it this week on our Page. I was certainly pleased when I got it, and I think you will be.

I told you we would have a letter this week telling of the new plan a little girl has thought up for helping our orphans and B.B.I. Read Fannie Mae Hinley's letter, and see if you could get up a "Jeannie Lipsey Club" among your friends, as she is going to do. This is Fannie Mae's plan, and not mine, but I shall be very glad if you will do it. She has written about it very plainly and interestingly, and I think you will understand it. Her club will be "Jeannie Lipsey Club No. 1." The next one will be "Jeannie Lipsey Club No. 2," and so on. Let's see who will be No. 2.

I sent yesterday a check for \$4.20 to the B.B.I. and one for \$4.10 to the Orphanage. I think this is the first time we have failed in sending our amount of \$5.00 to the B.B.I., and as you see, we did not get half of our \$10.00 to the Orphanage, but I held it back through one week of March, and then I felt that what I had must go.

I have another surprise letter from someone you will like to hear from, but must keep it for next week. Also, there will be some children's letters, so we will have an interesting Page. Much love from Mrs. Lipsey.

Bible Study No. 11. March 17th
Jesus Cleanses the Temple.
John 2:13-22

The money-changers in the temple were a great convenience to the people, for there was a temple-tax which must be paid in a certain coin, the half-shekel of the sanctuary. There were in use in that country besides money belonging to Palestine, many other coins, Persian, Tyrian, Syrian, Egyptian, Grecian and Roman, and all these had to be changed into this special coin. We can picture to ourselves the sum about the table of an Eastern money-changer, the weighing of the coins, deductions for loss of weight, disputing, bargaining. When we think of this, and of the sale of the animals to be sacrificed, we can understand how true was our Lord's charge that they made His Father's house a place of merchandise. Much of this selling was in the hands of the priests, and the temple-market seems to have been at this time under the control of the sons of Annas, the Highpriest. The whole traffic was a terrible desecration of God's house, and much money was made for the dealers.

Olive Branch, February 20, 1932.
Dear Mrs. Lipsey:

My letter this time is for you, but not for your Page in The Record. What do you think of having a little "Jeannie Lipsey Club" to help the orphans and the B.B.I. each month? Each member could pay ten cents a month dues and they could get to

join in their name something like this:

Members Received for March by
Fannie May Henley:

Margaret Henley	10c
Mrs. M. Henley	10c
Mr. M. Henley	10c
Mrs. R. M. Hardy	10c
Mr. R. M. Hardy	10c

50c

And at the close of the month I would send you the fifty cents and the names of the members. I know of several who would be glad to give ten cents a month. I am sending this dollar for the orphans and the B.B.I. With love, your little friend,
Fannie May Henley.

Well, Fannie May, I have put you and your family and friends down as Jeannie Lipsey Club No. 1, and shall be looking to hear from you again soon. I think this is a good idea of yours and hope many will take it up. It will be good for them and good for our 'causes.'

From Miss Juanita Byrd, China
University of Shanghai,
Shanghai, China,
January 22, 1932.

Dear Friends:

I have spent my third Christmas in China, and it was a beautiful and lovely Christmas. We had only Friday, Saturday and Sunday for our holiday, therefore the students who do not have homes in Shanghai spent Christmas on the campus. I spent my first Christmas in Soochow; the second year I was in Peking; and I should like to spend the rest of them on this campus, for this is home to me now, and Christmas is a home time.

On Saturday afternoon, the nineteenth, we had the Christmas party for the Sunday school children. Many of you know that our college founded and maintains the Yangtze-poo Social Center in the factory district which is very near us. They have a day and night school at the Social Center which enrolls about six hundred students. The college people give a party each Christmas for the children of the Social Center, the children of the village Sunday school, and the children of our own Elementary School. The gifts for the children are sent from America, and some of you sent boxes of toys which were greatly appreciated. The Fellowship Groups (groups of college students organized for Bible study, discussion, and Christian fellowship) provided refreshments and part of the program. They gave the Christmas story sweetly and simply. It was from these groups that we drew the committees for decoration, ushers, wrapping packages, the play, etc. The party itself was an interesting affair. It offered cheer to many children who look forward to Christmas from year to year because of that occasion. We hope that the Christmas message was given in such a manner that it brought the meaning of Christmas to some. My chief interest lay in the eagerness of our students to help at Christmas time to make Christmas a happy time for these children.

On Sunday morning, the twentieth, Dr. White preached a lovely Christmas sermon at the close of which three fine young men were baptized. Two of them were Seniors. They have been Christians for sometime, I think, but have not seen the value of baptism and church membership. They were radiantly happy over their decision. They had come one night of the week before to tell us about the decision, and this was our greatest happiness at Christmastime. In that joy I include the joy which came because one of my Fellowship-

Group boys decided to be a Christian that week. He has not been baptized yet, but plans to be after the vacation. The other boy who was baptized is a Junior. Nineteen have made the decision to be Christians this fall, but some of them are having family difficulty about baptism.

On Sunday evening just at dusk a large electric star was lighted on the campus where a group gathered to sing carols.

On Sunday evening the Christmas program for the college students and by them was given. Two readers read the prophecies which have to do with the coming of the Messiah and the New Testament stories of his birth, while it was represented by pantomime. At the close of the service we had the white gifts service. This is the first year that we have used that idea on the campus. The Fellowship Groups planned that and the gifts were given by groups. Many garments, new and old, were given for the flood refugees; money was given for the flood sufferers, a blind institute, for the Chinese Mission to Lepers, and for Home Missions. The representatives just went trooping up to lay the gifts at the manger. It was a most impressive sight.

One thing which interested me greatly about that gift service was the influence which it had on a student. As much as Fellowship Groups have been announced and as hard as we have sought to get everyone interested, this boy had not given them any attention. After the service he asked one teacher who all the people were who took gifts up. The teacher explained, and then he asked what the Fellowship Groups were and said that he wanted to join. I think it is interesting that it was a giving project which appealed to him and made him want to be a part of such an organization.

One Fellowship Group gave the servants of this building a party in our parlour. The faculty had a lovely evening at faculty prayer hour on Wednesday evening. There are too many things to tell about in detail, but I must mention the carols on Christmas Eve. Mrs. Beath has done beautiful work with the church choir this year. It would be a joy to you to hear them each Sunday morning. The students do love music. We rarely ever have a group in our home that we do not sing together. Music has not had as much emphasis as it should have had, but since Miss Bugbee came the department has made marvelous improvement. The choir went around in a group that night after eleven to sing the carols. One boy who plays the violin beautifully accompanied them. There were so many male voices which carry well in the open air. I shall never forget them. They had flash lights and hymn books so there was no stumbling for words and a sudden burst at a familiar refrain; but they were sung with a finish. As I think of that evening now there comes a thrill to me. They stopped at each faculty home and each dormitory and were generous with the carols at each place. Everyone who was on the campus that evening knows that "Jesus the Saviour is born," and about it there is some miracle which inspires such music.

Dr. and Mrs. White are always so kind and loving to the girls on the campus; they invite them all to their home on Christmas Eve. Mrs. White sailed for America on December 8th, because of ill health. However, before she went away we promised to spend Christmas Eve with Dr. White. We hung our stockings there, taking our gifts which had come from home, and having them added to by the dear "Santa Claus" who were there. Christmas morning was a lovely homelike Christmas morning.

We had Christmas dinner in our own apartment. Each of us invited one girl as a guest and we had Dr. White and Mr. Johnston. Ruth Hill was my guest. She is a charming girl from Texas. We were together at Language School last year, and

666

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fortunately she was sent to Shanghai. She is doing Y.W.C.A. work.

Christmas afternoon we were at home to our students from three to five.

Through all of the Christmas there were dear and tender memories of other Christmases. Perhaps you thought when you read "I have spent my third Christmas in China" that I was going to end the sentence by saying that after three more I would soon be going home. Well, I did think it! I'm so glad to be here, but it will be nice to have another Christmas at home.

We are having our between-semester holiday now. I am taking advantage of the holiday to write this long letter to you. I feel the deepest gratitude and great humility as I think of so many of you who in the midst of your cares and problems are always praying for me. I've been a poor missionary as it is, and without your prayers I would have done less.

We have had some trying problems this year. This autumn has brought much sorrow and anxiety to China. Our students have been tense, troubled, and some of them almost in despair. We have every cause for gratitude. While we were having all the Christmas activities, which I wrote about above, most of the Universities in China were closed. Very few colleges completed the first semester of work. Knowing no more more than I do about the solution of International problems, I have felt that the best thing I could do was to stand by in putting forth all that I have to give as a teacher and friend. We have felt that the best thing students can do at the present is to be the best student possible. Unfortunately, the large majority of students in China have felt otherwise.

I have enjoyed my teaching. I have about ninety-five Freshmen in two different courses, and Shakespeare, which is a Junior-Senior elective. We have had some happy contacts with the students, and I feel that out of this year have come some blessed friendships.

Since this is a "hard-times" year in America as well as China, perhaps you will forgive me for reminding you that postage to China is five cents. I paid thirty cents each for a number of Christmas cards today, but I was glad to get them. If I had only had to add three cents it would be O.K. but we don't do it that way in China.

One of our girls has come in to ask me to go for a walk. Her name is "Yueh Liang"—Moon Beam, English translation—and she is what we call "a ray of sunshine." We will walk by the river and then down the road.

I am wishing for you a good year, both in your church work and in your personal endeavours. May you be happy, and may America be blessed.

Sincerely and lovingly,
Juanita Byrd.

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Fever
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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

FIVE DAYS MORE

Next Tuesday evening in the First Church, Vicksburg, the opening session of the Sunday School and B.Y. P.U. Convention will be held. You saw the complete program of the Convention in last week's Record. I hope you read every word and have made your plans to be there and to have part in this great meeting. The Vicksburg people are planning for your every comfort and the program committee has planned for your spiritual uplift. Meet us there.

MISSISSIPPI COLLEGE COMBINES WITH HILLMAN IN SUCCESSFUL TRAINING SCHOOL

Everything was all set and when the evening of Sunday, February 14th, came the program began. The processional, led by Pastor Lovelace, included a representative of every class to be taught, each one carried a large poster in the shape of a book with the name of one of the books to be taught on it, these were followed by the faculty. As announced, these class representatives took the platform and made a one-minute talk about the course he represented, then the faculty was introduced. The pastor then brought a most helpful message, using as his text II Timothy 2:15. This splendid start but set the pace for the work that followed. Monday evening through Friday evening found an average of 230 in attendance in classes which ran from six forty-five to seven forty-five. A devotional period marked the opening of each evening's work and a snappy pep period marked the closing minutes, giving an hour and a half program. It was a successful week and thought by some who have participated in several of these annual schools to be the best, from many standpoints, ever held by these two institutions.

CAN YOU SAY THIS?

What the hand is to the lute,
What the breath is to the flute,
What the fragrance is to the smell,
What the spring is to the well,
What the flower is to the bee,
THAT is Jessu Christ to me.

What the mother to the child,
What the guide in pathless wild,
What is oil to troubled wave,
What is ransom to the slave,
What is water to the sea—
THAT is Jesus Christ to me.

—C. H. Spurgeon.

BIBLE READING AWARDS GO TO

The Providence Intermediate B.Y. P.U. has been doing some splendid work through the years and again it is our pleasure to announce that they have awarded to some of their members certificates and seals for keeping up their Daily Bible Readings. This time NINE receive awards. The following three receive the certificate for one year's reading: Earnie Morgan, Shirley Morgan, Grace Delk. The following five receive the seal for having kept

up the readings for the second year: Myrtle Kinnard, Gwen Collins, Mildred Mixon, Bessie Nell Miley and John Lewis Bryant. Howard Delk has kept up the Intermediate reading FOUR years and thus receives the last seal which completes his Intermediate Bible Reader's Course Certificate. Congratulations, young people. May your tribe increase.

BILOXI FIRST CARRIES B.Y.P.U. TRAINING TO BILOXI SECOND

Under the efficient leadership of Miss Helen Morrison, B.Y.P.U. Director of the First Baptist Church, Biloxi, Miss., the B.Y.P.U.'s of her church have recently held a B.Y.P.U. Study Course for the young people in the community of the Second Baptist Church. Miss Morrison, with heart aflame for these boys and girls, most of whom are foreigners, makes a plea for them saying that if we Baptists of the South could but see the need and opportunity of that one field we would be willing to give them a missionary and help build them a house in which they could come to worship. The Study Course they conducted interested forty and this number filled the little house they have in which to worship. Miss Morrison adds this significant word, "If some of our missionaries who are eager to be on a mission field would come down here they could accomplish a great deal." We hope the time will come when Mississippi Baptists will bring sufficient of God's money into his storehouse to make possible our meeting the needs even in our own State.

MACON ADDS TWO UNIONS

Under the splendid leadership of Pastor Pearson and Director Hester the Macon B.Y.P.U. Department has added two unions to its number. A splendid adult union has been organized with twelve faithful, active members and a senior union with twenty on roll is the inspiration of the pastor's heart. The unified service has been started which the pastor mentions as "being the most satisfactory by far." The General Organization has been completed and the enrollment of the department has reached sixty-five. The last Sunday in February the attendance was fifty-eight with fifty-three of these staying for the evening preaching service. We rejoice with these workers and the church in this splendid progress.

GREAT WORKER

Last night Miss Cecelia Durscherl, of the B.Y.P.U. Department, closed a week's work with us. And let me tell you that she is a great worker. She taught three classes each day, and filled in another hour by speaking to "future leaders" in the B.Y.P.U. work.

We are delighted with her work. God bless this great department of our work. Your brother,
W. E. Farr.

CALOMEL ROBBED OF NAUSEATING QUALITIES

Medicinal Virtues Retained and Improved—Unpleasant and Ed—New Tablet Named "Calotab."

A recent triumph of modern pharmacy is the "de-nauseated" calomel tablet known to the drug stores as "Calotabs." Calomel, the most generally useful of all medicines, thus enters upon a wider field of popularity, freed from those objectionable qualities which have heretofore limited its use.

In biliousness, constipation and indigestion, and in a great variety of liver, stomach and kidney troubles calomel was the one successful remedy but its use was often neglected on account of its sickening qualities. Now it is the easiest and most pleasant medicine to take. One tablet at bedtime with a glass of water, that's all. No taste, no griping, no nausea, no danger. A good night's sleep and the next morning you are feeling fine, with a clean liver and a big appetite. Eat what you please.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark, "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—adv.

Where They Came From

While a minister's wife was mending her little Charley's trousers, a neighbor came in and was attracted by a basket filled with buttons. She picked up two of them and remarked:

"Here are two buttons exactly the same as those my husband had on his coat last winter."

"Indeed," replied the minister's wife quietly, "I am surprised, for all these buttons were found in the collection bag."—Central Christian Advocate.



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W. F. Munday, West Point, Miss., Evangelistic Singer, available for meetings some of time in April and for the balance of the spring and summer. Soloist, Choir Leader and children's worker. Highest references as to character and ability. Eight years experience. In charge of local choir full time. Am in business and salary is no consideration.

Built for Two?

The bridegroom had no visible means of support outside of his father, yet it was a very fashionable wedding.

"Preacher: "Repeat after me, 'With all my worldly goods I thee bestow'."

His father (in loud whisper): "There goes his bicycle, Martha."



"Listening Love Can Hear the Rustling of a Wing"

REASON denies the victory to the grave and symbolizes its denial by according to the mortal part the tribute of protection and of beauty. Man's mastery over matter lifts the burden of horror from those who mourn, supplanting the crude methods of the past with the loveliness and protection of the

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(Continued from Page 6)

But he was destined for London, and in a most unexpected way he came to the great city and preached in New Park Street Chapel on December 18th, 1853. That was the beginning of miracles. The congregation in the evening, much more numerous than in the morning, refused to leave the building until the deacons promised to invite him again, and, yielding to their wishes, he was asked to preach a second time on the first Sunday of 1854. Practically he remained from that time as minister of the church, until on the last hour of the last day of January, 1892, from Mentone in the south of France, he went to his reward, a reward for service which, in continuity of success, is unique in the history of the Church of Christ. For thirty-eight years, in the same city, he attracted crowds to hear the Gospel limited only by the size of the building in which he preached, and exercised an influence as wide as the world. Wherever he went in the country multitudes waited on his words, frequently gathering in the fields or in other open spaces to hear him. On the day of National humiliation on account of the Indian Mutiny, he preached in the Crystal Palace in London to 23,654 people counted in through the turnstiles.

That a youth little more than nineteen years of age should achieve such instant and overwhelming success was a phenomenon, that he should maintain it for twice nineteen years more was nothing other than a miracle.

Within a year the chapel where he preached had to be enlarged; (as he wrote to a correspondent at the time, "Our harvest is too rich for the barn") and while the alterations were being effected, the congregation migrated to Exeter Hall, the great meeting place for great gatherings in those days. Here the crowds were greater than ever: the Strand, where the Hall was situated, was thronged by those who desired admittance, and an immense impulse was given to the Gospel by its pre-

sentation in a non-ecclesiastical building. His appeals were terrific. His wife records that sometimes his voice would almost break and fail as he pleaded with sinners to come to Christ. "I remember with strange vividness," she wrote, "the Sunday evening he preached from the text 'His name shall endure for ever.' It was a subject in which he revelled. But I really thought he would have died there in the face of all those people. At the end he made a mighty effort to recover his voice; but utterance well nigh failed, and only in broken accents could the pathetic peroration be heard—'Let my name perish, but let Christ's name last forever! Jesus! Jesus! Jesus!! Crown Him Lord of all! You will not hear me saying anything else. These are my last words in Exeter Hall for this time. Jesus! Jesus! Jesus!! Crown Him Lord of all!! and then fell back almost fainting into the chair behind him.'"

The enlarged chapel soon proved too small to accommodate the crowds that beseeched its doors, and a return was made to Exeter Hall. But even this was inadequate, so the daring step was taken of securing the Concert Hall of the Royal Surrey Gardens, capable of holding ten thousand people. "Ecclesiastically viewed Sunday last (October 19th, 1856) was one of the most eventful nights that have descended on the metropolis for generations," wrote Dr. Cambell, "there was gathered together the largest audience that ever met in any edifice in these Isles to listen to the voice of a Nonconformist minister." An accident marred the first service, but, after a short interval, for three years, November 1856 to December 1859, the great gatherings were held each Sunday afternoon to the amazement of London and the establishment of the reputation of the preacher in every quarter of the city, high and low, east and west, amongst religious and irreligious people. It was estimated that nine-tenths of his hearers were men, women being afraid of the pressure of

the throngs that gathered from near and far. To an intimate friend the preacher wrote, "How little satisfies the crowd! What on earth are other preachers up to, when with ten times the talent, they are snoring along with prosy sermons, and sending the world away!" To the same correspondent he wrote the following year, "Eleven times this week have I gone forth to battle, and at least thirteen services are announced for next week. The Lord Mayor, a Jew has been to our chapel, the Chief Commissioner of Police also came, but better still, some thieves, thimble-riggers, and harlots have come and are now in the church, as also a right-honourable hot-potato man who is prominently known as 'a hot Spurgeonite'."

In the year 1861 on March 25, the great Tabernacle, capable of holding more than five thousand people, erected in Newington Butts for the regular worship of the stated congregation was opened, and there, without pause, save for resting times, Spurgeon preached to overflowing crowds three times a week for thirty years, his last sermon being delivered on June 7th, 1891. The church membership was then more than five thousand, and at one time no less than five members of the Spurgeon family were preachers—father, brother, and the two sons of the man who made the Spurgeon name eternally famous, being also acceptable ministers of the Word of God.

As Spurgeon died in France, there was a long interval before the funeral in London, on February 11th. For those twelve days the thoughts of the civilized world were centered on the great preacher and his work, and at the end enormous crowds lined the miles of road between the Tabernacle and Norwood Cemetery, where he rests.

Very early in his own career he began to train young men for the ministry. Quite modestly and without plan a few candidates were assisted, but ultimately a special building was erected behind the Taber-

nacle, and at times more than a hundred men were under his care. 'Spurgeon's College,' now removed to a fine building at Norwood in the suburbs of London, has in the course of its history trained no less than 1,300 men as preachers and missionaries, many of whom have occupied high places in the Kingdom of God.

"Spurgeon's Orphanage," founded in response to the challenge of a generous lady who desired to help fatherless children and felt that she could entrust the necessary funds to the man who had endeared himself to so many people, is still prosperous in its good work at Stockwell, and during its history has received and trained and sent forth into the world into honourable positions nearly five thousand boys and girls, many of them as declared disciples of Christ.

"Spurgeon's Sermons," which were issued week by week since 1855 and were continued for many years after the preacher's voice was still, have had a phenomenal circulation, and have been blessed to many thousands. As he preached three times a week, and only one sermon a week was printed, there were at his death hundreds of others awaiting publication. Countless millions of them have been issued, and no less than sixty-six sermon volumes have been published, in addition to more than a hundred other books. With the publication of the last sermon volume, what I have ventured to call "The Spurgeon Era" may be considered to be closed. But his soul is marching on.

This year 1932, on Sunday, January 31st, it will be forty years, since on Sunday, January 31st, 1832, this great gift of God was taken from us.

In 1934 we shall come to the Centenary of Spurgeon's birth. Let the year of memory be also a year of expectancy, and the years between prepare the way for an ingathering of men and women to the Kingdom of God such as the world has never witnessed!

(Continued from Page 11)

Berea.....J. W. White, Kosciusko, Miss.
Beulah.....R. J. Johnson, Carthage, Miss.
Bowlin.....F. A. Lummus, Slate Springs, Miss.
Carson Ridge.....H. M. Whitten, Ackerman, Miss.
Center.....S. A. Blocker, Edinburg, Miss.
County Line.....J. B. Perry, McAdams, Miss.
Doty Springs.....S. M. Massey, McCool, Miss.
Edgefield.....S. M. Massey, McCool, Miss.
Ethel.....D. L. Hill, Ackerman, Miss.
Harmony.....S. M. Massey, McCool, Miss.
Hurricane.....J. W. White, Kosciusko, Miss.
Jerusalem.....L. A. Roebuck, Newton, Miss.
Kosciusko 2nd.....W. A. Williams, Kosciusko, Miss.
New Salem.....W. A. Williams, Kosciusko, Miss.
New Hope.....W. A. Williams, Kosciusko, Miss.
North Union.....B. F. Odom, Center, Miss.
Pleasant Ridge.....A. E. Lucas, Sallis, Miss.
Pilgrims Rest.....W. A. Williams, Kosciusko, Miss.
Sallis.....N. H. Roberts, Sallis, Miss.
Samaria.....J. B. Perry, McAdams, Miss.
Sand Hill.....W. A. Williams, Kosciusko, Miss.
Unity.....J. W. White, Kosciusko, Miss.
Yockanookany.....
Williamsville.....B. F. Odom, Center, Miss.
Spring Dale.....B. F. Odom, Center, Miss.

LAFAYETTE COUNTY

Taylor.....C. M. Day, Oxford, Miss., R 2
Oxford 1st.....F. M. Purser, Oxford, Miss.
Abbeville.....
Bay Springs.....Joe Sturdivant, Abbeville, Miss.
Bethel.....W. M. Brown, Pontotoc, Miss.

Bluff Springs.....A. B. Royal, Taylor, Miss.
Clear Creek.....C. M. Day, Oxford, Miss.
Dillard.....A. B. Royal, Taylor, Miss.
Harmony.....W. M. McGehee, Tyro, Miss.
New Elbethel.....
New Hope.....W. M. McGehee, Tyro, Miss.
New Prospect.....W. M. Brown, Pontotoc, Miss.
Philadelphia.....
Shiloh.....W. M. Brown, Pontotoc, Miss.
Tula.....Joe Sturdivant, Abbeville, Miss.
Union West.....Joe Sturdivant, Abbeville, Miss.
Yellow Leaf.....W. M. Brown, Pontotoc, Miss.

LAUDERDALE COUNTY

Midway.....R. W. Sumrall, Meridian, Miss., R 1
Meridian 41st.....Gordon Ezzell, Meridian, Miss.
Meridian 15th.....T. M. Fleming, Meridian, Miss.
Concord.....W. B. Abel, Meridian, Miss.
Arkadelphia.....Perry Davis, DeKalb, Miss.
Bethany.....A. H. Miller, Meridian, Miss., R 8
Causeyville.....B. S. Vaughan, Meridian, Miss.
Collinsville.....R. E. Moore, Collinsville, Miss.
Daleville.....W. L. Collins, Meridian, Miss., R 4
Fellowship.....Ed Grayson, Meridian, Miss.
Hickory Grove.....W. L. Collins, Meridian, Miss.
Macedonia.....Cary Cox, DeKalb, Miss.
Marion.....T. B. McPheeters, Bonita, Miss.
Meridian Highland.....
Mt. Gilead.....Ed Grayson, Meridian, Miss.
Mt. Horeb.....Gordon Ezzelle, Meridian, Miss.
Mt. Olive.....Ed Grayson, Meridian, Miss.
Mt. Vernon.....W. E. Green, Meridian, Miss., R 5
Pine Grove.....R. E. Moore, Collinsville, Miss.

Russell.....Gordon Ezzelle, Meridian, Miss.
Salem.....C. E. Dearman, Cuba, Ala.
Toomsaba.....L. T. Dyess, Meridian, Miss.
New Hope.....W. A. Roper, Meridian, Miss.

LAWRENCE COUNTY

Nola.....J. B. Hemphill, Nola, Miss.
Antioch.....J. J. Terry, Brookhaven, Miss.
Arm.....Mark Lowrey, Silver Creek, Miss.
Bethel.....J. J. Terry, Brookhaven, Miss.
Bismark.....R. R. Walker, Morgantown, Miss.
Camel.....J. J. Terry, Brookhaven, Miss.
Crooked Creek.....B. E. Phillips, Newhebron, Miss.
Jayess.....D. W. Glover, Monticello, Miss.
New Hope.....F. M. Britt, Silver Creek, Miss.
New Zion.....G. L. Stockstill, Bogalusa, La.
Oma.....Silas Harrington, Oma, Miss.
Providence.....B. B. Hall, Gloster, Miss.
Silver Creek.....J. T. Dale, Collins, Miss.
Shiloh.....P. B. Green, Crystal Springs, Miss.
Wanilla.....J. O. Buckley, Prentiss, Miss.
New Hebron.....B. E. Phillips, Newhebron, Miss.

LEAKE COUNTY

New Hope.....A. M. Barnett, Carthage, Miss.
Friendship.....Lena J. H. Street, Harpersville, Miss.
Cedar Grove.....R. C. Barham, Madden, Miss.
Corinth.....J. L. Moore, Union, Miss.
Freney.....R. G. Clarke, Walnut Grove, Miss.
Good Hope.....J. H. Street, Harpersville, Miss.
Madden.....V. Childress, Sebastopol, Miss.
Mars Hill.....B. F. Odom, Center, Miss.
Midway.....B. F. Odom, Kosciusko, Miss.
Mt. Carmel.....B. F. Odom, Kosciusko, Miss.

Mt. Zion.....
Pleasant Hill.....
Renfro.....
Rocky Point.....
Salem.....
Springfield.....
Standing Pine.....
Thomastown.....
Tuscola.....

LEE

Petal.....
Lumberton.....
Greens Creek.....
Eastabuchie.....
Big Level.....
Baxterville.....
Bond.....
Brooklyn.....
Calvary.....
Carterville.....
Central.....
Corinth.....
Dixie.....
Good Hope.....
Macedonia.....
McLaurin.....
Military.....
Oral.....
Pearce's Creek.....
Providence.....
Red Hill.....
Richburg.....
Sumrall.....
Camp Tatum.....
Purvis.....
Wiggins.....

Pleasant Valle.....
Plantersville.....
Oak Hill—Bre.....
Belden.....
Auburn.....
Birmingham.....
Bissell.....
Camp Creek.....
Center Hill.....
Guntown.....
Macedonia.....
Nettleton.....
New Hope.....
New Macedon.....
Pleasant Hill.....
Pontocola.....
Tupelo 2nd.....
Uclatubba.....
Union Hill.....
Mooresville.....
Limestone.....
Saltito.....
Sherman.....

Morgan City.....
Schlater.....

LI

Antioch.....
Bucattuna.....
Center Grove.....
Center Ridge.....
Coyett.....
Elim.....
New Bethel.....
Liberty.....
Pleasant Gro.....
Pleasant Hill.....
Pine Grove.....
Hurricane.....
Rolling Creek.....
Falling Cree.....

Union Hall.....
Pleasant Hill.....
New Prospect.....
Moaks Creek.....
Arlington.....
Bethel.....
Big Springs.....
Bogue Chitto.....
Calvary.....
Clear Branch.....
Fair River.....

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 Renfro.....E. L. Taylor, Zama, Miss.
 Rocky Point.....B. F. Odom, Kosciusko, Miss.
 Salem.....G. C. Carlisle, Carthage, Miss.
 Springfield.....Jodie Moore, Union, Miss.
 Standing Pine.....C. T. Johnson, Clinton, Miss.
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 Pontocola
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 Mooresville.....Clarence Buford, Tupelo, Miss.
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 Schlater.....Madison Flowers, Schlater, Miss.

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 Coyett.....D. C. Mason, Isney, Ala.
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 New Bethel.....E. J. Small, Meridian, Miss.
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 Good Hope.....C. J. Olander, Brandon, Miss.
 Camden.....C. J. Olander, Brandon, Miss.
 Farmhaven.....C. J. Olander, Brandon, Miss.
 Lone Pine.....J. J. Mayfield, Canton, Miss.

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 Clear Creek.....J. L. Watts, Columbia, Miss.
 E. Columbia.....W. C. McGill, Columbia, Miss.
 Edna.....W. C. McGill, Columbia, Miss.
 Goss.....J. F. Sullivan, Goss, Miss.
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 Hurricane Creek.....J. L. Watts, Columbia, Miss.
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 White Bluff.....L. E. Horton, Hub, Miss.
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 Hebron.....J. A. Chapman, Summit, Miss.
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 Berwick.....A. Best, Pineville, La.
 Bethel.....D. Hughes, McComb, Miss.
 Centreville.....S. G. Pope, Centreville, Miss.
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 Ebenezer
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 Mt. Pleasant.....E. K. Cox, Gloster, Miss.
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 New Zion.....J. A. Chapman, Summit, Miss.
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 Becker.....J. M. Walker, Aberdeen, Miss.
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 Bigbee
 Central Grove.....J. M. Walker, Aberdeen, Miss.
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 Quincy.....M. V. Owings, Aberdeen, Miss.
 Splunge.....M. V. Owings, Aberdeen, Miss.

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 Bethsaida.....J. W. Eidson, Kilmichael, Miss.
 Eskridge.....J. W. White, Kosciusko, Miss.
 Hays Creek.....J. W. Eidson, Kilmichael, Miss.
 Hebron.....J. D. Burns, Kilmichael, Miss.
 Kilmichael.....J. W. Eidson, Kilmichael, Miss.
 Mulberry.....Tom Helms, Slate Springs, Miss.
 Milligan Springs.....J. W. Eidson, Kilmichael, Miss.
 Poplar Creek.....J. W. Eidson, Kilmichael, Miss.
 Poplar Springs.....J. D. Burns, Kilmichael, Miss.
 Pine Forest.....W. W. Muirhead, Vaiden, Miss.
 Pine Bluff.....F. O. Martin, Winona, Miss.
 Prospect.....L. F. Fowler, Greenwood, Miss.
 Shiloh.....L. F. Fowler, Greenwood, Miss.
 Scotland
 Stewart.....L. J. Crumby, Hohenlinden, Miss.
 Unity.....J. W. Hicks, Bellefontaine, Miss.
 Union.....L. J. Crumby, Hohenlinden, Miss.
 Winona.....N. G. Hickman, Winona, Miss.

MT. PISGAH ASSOCIATION

Rock Hill
 Sardis

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 County Line.....J. R. Breland, Philadelphia, Miss.
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 Ebenezer
 Hope.....W. W. Kyzar, Philadelphia, Miss.
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 McDonald.....H. H. Bethune, Newton, Miss.
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 Mt. Sinai.....A. H. Childress, West, Miss.
 Neshoba.....Eugene Stevens, Meridian, Miss.
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 West Philadelphia

NEW CHOCTAW ASSOCIATION

Bethany
 Bokohema
 Calvary
 Canaan
 Hope
 Hopewell
 Macedonia
 Mt. Zion

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 Clarke Venable Memorial
 J. E. McCraw, Decatur, Miss.
 Bethel.....H. H. Bethune, Newton, Miss.
 Beulah.....J. E. McCraw, Decatur, Miss.
 Center Ridge.....Eugene Stevens, Meridian, Miss.
 Chunky.....Eugene Stevens, Meridian, Miss.
 Good Hope.....E. A. Winstead, Norris, Miss.
 Lawrence.....L. G. Basset, Louin, Miss.
 Liberty.....J. F. Carter, Newton, Miss.
 Mt. Vernon.....J. G. Cook, Pineville, Miss.
 Mt. Pleasant.....J. E. McCraw, Decatur, Miss.
 Oakland.....J. E. McCraw, Decatur, Miss.
 Pinkney.....G. O. Parker, Union, Miss.
 Rock Branch.....G. O. Parker, Union, Miss.
 Stratton.....G. O. Parker, Union, Miss.
 Midway.....C. J. Johnson, Quitman, Miss.

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 Brooksville.....C. O. Estes, Brooksville, Miss.
 Little Bethel.....W. E. Hardy, Shuqualak, Miss.
 New Bethel.....F. H. Miller, Mashulaville, Miss.
 Shuqualak.....W. E. Hardy, Shuqualak, Miss.
 Vernon.....W. E. Hardy, Shuqualak, Miss.

OKTIBBEHA COUNTY

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 Starkville.....J. D. Ray, Starkville, Miss.
 Bethesda.....W. H. Smith, Longview, Miss.
 Center Grove.....O. P. Breland, Crawford, Miss.
 Double Springs.....H. M. Whitten, Ackerman, Miss.
 Long Branch.....W. L. Watkins, Pheba, Miss.

(Concluded on Page 9)

Baptist Student Union

President, Leo Green, Miss. Col., Clinton
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain
Treasurer, Army Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

M.S.C.W.

God of the infinite raindrops,
Hear Thou my prayer.

It is not the baby prayer I learned—
"Now I lay me down to sleep..."
Though that is still a part of me;
It is not the boyhood prayer I was
taught—

"Our Father which are in heaven..."
Though this prayer still I pray.
It is my manhood prayer—two words
—"O, God."

But Thou who sendeth the glory of
the sunrise,
Thou who makest the beauty of the
stars,
Look beyond my words and wash
away the agony
That binds my soul.

"O, God"—my prayer—Thy answer,
"My child."

Bertha Walters.

Friends, we've been to Mississippi State. (Doesn't that seem strange for A. & M.?) Well, we have. Last Sunday morning we set out in Old Ironsides and, although it was cold, we were so happy singing and talking that we didn't mind. We had charge of the Sunday school program. The Bible verse, "Out of the heart are the issues of life," was the basis of the program. Allene Herring, Winona, led the devotional. Then Bertha Walters, Jackson, talked on "The Individual's Heart" and Lavonne Reeves, Norfield, talked on "The Issues of Life." Myrtle Rose Letts, Laurel, sang "Into My Heart." Miss Letts also sang in church and in Vespers. We had the privilege of seeing the Blue Mountain Glee Club and of hearing Dr. Lowrey talk in church and in vespers. A day of sight-seeing, pleasant fun, consecration, happiness—we thank our Mississippi State friends for inviting us. Those who enjoyed the day were: Lavonne Reeves, Norfield; Estelle and Cecille O'Brien, Raymond; Bertha Walters, Jackson; Allene Herring, Winona; Katie Stoker, Winona; Myrtle Rose Letts, Laurel; Vivian Duffee, Gulfport; Julia Wright, Hattiesburg; Lillie Mae Rickman, Columbus; Artimise McKay, Canton; Fay Huskinson, Ingomar.

My, you should see our flower garden and lily pond and our marble stepping stones and, most of all, our rustic furniture. Oh! it's just lovely. And we have our dear friend, Mr. W. N. Puckett, Columbus, to thank for it. We want you all to come up and enjoy the Workshop backyard.

We were most happy to have some Mississippi College boys up to hear Dr. Truett a few weeks ago. Then last week we had the Mississippi College Glee Club on the campus and Chester Swor to lead for us in Sunday school and prayermeeting. How we do appreciate our friends when they come to visit with us.

The Workshop sends congratulations to Woman's College, Hattiesburg, for having reached first magnitude. May you find much joy in

your work, our friends.

And now, we must leave you, as we're making a bird bath for the backyard. To work again—we are in our Workshop. His blessing on you all. Bertha Walters, Rptr.

STATE COLLEGE

Bluebirds do not often travel in busses, but these did. Early Sunday morning, March 6, Old Ironsides, the B.S.U. bus from Mississippi State College, darted over to the bluebird nest at M.S.C.W. and returned with about fifteen of our friends from across the Tombigbee. They twittered, sang, and flitted about in true bluebird fashion. Their earnest, consecrated twittering and beautiful singing served to make the program which they presented at Sunday school a delightful success; and it is certain that their flitting hither and yon upon our campus was wholeheartedly appreciated by a few lucky Mississippi Staters. Bluebirds, come again.

Mississippi State students were afforded a genuine treat in being able to hear Dr. L. T. Lowrey at Y. M.C.A. Vesper Service last Sunday. Two vocal solos by Miss Myrtle Rose Letts, of M.S.C.W., were also especially enjoyed.

The delightful program given by the talented Blue Mountain Glee Club was thoroughly enjoyed by students of this institution last Saturday evening.

Old Ironsides is being carefully groomed for the trip to the B.S.U. house party. I wonder if our friends from M.S.C.W. and Blue Mountain would not like to make the trip with us? What do you say, girls?

O. Hendrix.

Miss. State College, A. & M. College, Miss.

GRENADA

On last evening (Thursday, March 10) we concluded our series of revival meetings at Grenada First Baptist Church.

The meeting was well attended and in many ways was a great blessing to our church and to our entire city. The visible results of the meeting were: First, 30 additions to the membership, 21 by experience, 9 by letter; Second, an awakening of spiritual conscience on the part of some of the church members.

We had to our assistance in this meeting Dr. Roland Q. Leavell, as the preacher, and Mr. Frank Graziadei, as the singer. The work of both these men was of a very high order. Bro. Leavell is well known in this section of the State and is greatly loved by the people of Grenada. He is now the popular pastor of the First Church of Gainesville, Ga. He is a prince of men, a true yoke-fellow and a charming preacher.

Mr. Graziadei, of Chattanooga, Tenn., is one of the best leaders of revival music we know, is a tireless worker and talented singer. He

In Memoriam

Mrs. Mary Whitehead Robinson, daughter of E. G. and Janet Scott Whitehead, born in Carroll county, Miss., 78 years ago, died at Kosciusko, Miss., March 4, 1932. United with Baptist church in girlhood. Was married to W. J. Robinson in early eighties. Most of her life spent at Winona, moving to Kosciusko, in 1912, with the family of her daughter, Mrs. C. O. Townsend. An exemplary and practical Christian, devoted to her church and loved by all who knew her. Her church never had a more loyal member. Survived by two daughters, Mrs. J. T. Rowe, Tutwiler; and Mrs. C. O. Townsend, Kosciusko. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

A. T. Cinnamon, Pastor.

MRS. ADA COTTRELL

Whereas, our Heavenly Father has seen fit to remove from our midst, Mrs. Ada Cottrell, and whereas, we feel keenly the loss of a faithful member.

Be It Resolved: First, that we be submissive to the will of an all-wise Father. Second, that we express to her family our heartfelt sympathy. Third, that we try to emulate her life of meekness, patience and Christian fortitude. Fourth, that a copy of these Resolutions be spread on our Minutes, one sent to the bereaved family and one to The Baptist Record.

Committee:

Mrs. Wells
Mrs. East
Mrs. Bullock

THREE OLD SERVANTS GONE

On February 28 I buried Mrs. Nancy Cook Lang at the Cemetery near Galilee. She was 84 years and eleven months old. She was the wife of Enoch Lang; died at Forest, La. By request, they brought her back to bury her. She had one daughter, Mrs. Wesley McNair, of Forest, La. She was a great lover of her home, church and pastor. Her membership was at White Oak.

On March 4 I buried at Sheron, Simpson county, Asberry Wells, 82 years old. I was assisted in the service by Rev. L. W. Ferrell and Sidney Johnston. He had been a member of the Baptist Church 52 years and the Masonic Lodge 56 years. He was one of our best men. Left a fine set of children.

On March 8 I buried Mrs. Lunica Kennedy, 99 years old, at Providence Church at Burns. She was first married to Lemiel Nickels. To them were born 7 children, all dead but one. She was then married to John Kennedy. She first joined the Lutheran Church, then the Baptist church at Pine Grove, Simpson county. I was assisted in the service by Robert Thompson. —D. W. Moulder.

and his consecrated wife are a benediction to any church. He has served in 21 meetings in Chattanooga. I hope more of our Mississippi pastors will give him a trial. Any pastor needing the assistance of a singer for a revival will do well to communicate with him at 2510 East Fourth Street, Chattanooga. This

The WURLITZER Church Organ

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word comes from me without his solicitation.

Our love and prayer shall follow these two men of God. Fraternally,
—Jno. H. Hooks.

—BR—

A girl and her bashful lover sat upon the bench. The air was filled with romance. The girl's long hair blew in her lover's face. She rested her head on his shoulder; edging still closer, she asked: "Aren't you going to kiss me?"

"I was intending to but I got snail in my mouth," was his answer.

"Swallow it, boy, swallow it. You need it," was her quick answer.—The Motorist.

Healing Humanity's Hurt

A True
Hospital
Story

During 1931 this Hospital did \$29,035.57 in free work. During January, 1932, we did free work costing \$3,470.85. During February, 1932, we did free work costing \$2,027.30. Our total receipts from gifts with which to do free work were

During 1931	\$22,416.85
During Jan., 1932	101.75
During Feb., 1932	32.00

The calls are many and urgent. Who will help?

Laurel P. Smith
Superintendent

SOUTHERN BAPTIST
HOSPITAL

New Orleans, Louisiana